VOL. II. JUNE, 1887. No. 6.

"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power, and disinterested love."—CHANNING.

THE UNITARIAN

EDITED BY

BROOKE HERFORD AND J. T. SUNDERLAND.

Monthly, 50 cents per year. Single copy, 5 cents.

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THE UNITARIAN.

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REV. J. T. SUNDERLAND, ANN ARBOR, MICH.

to whom also all communications relating to circulation, non-delivery of the magazine, change of address, etc., should be made. Remittances may be sent at our risk in drafts on Chicago or New York, postal orders, or American or U. S. express orders, payable to J. T. Sunderland. Stamps (one-cent stamps preferred) may be sent in payment of a single subscription, or a dollar bill in payment of two, at our risk. If checks on local banks are sent, 25 cents must be added for exchange.

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WHAT PEOPLE SAY ABOUT THE "UNITARIAN."

The most frequent word that comes to us about THE UNITARIAN is one of astonishment that we can give so much for so little,—a magazine the size we publish twelve times a year for 50 cents. Coupled with this come frequent expressions of gratification that now as a denomination we have a periodical whose price will allow it to go everywhere, to poor and rich, into country and city, and to be employed widely without large expense by Post Office Mission workers, by Churches to put on their tract tables, by friend to send to friend, and neighbor to neighbor, and parents to sons and daughters away at school. Very numerous and hearty are the expressions of satisfaction that come regarding our positive and unequivocal, while yet broad and catholic, Christian attitude. We quote below, almost at random, a few testimonials from a very large number of similar ones received:

From the State Geologist of ——: "I value THE UNITARIAN highly."

From a Western Professor: "I am much pleased with your magazine. The catholic, practical temper is the right one. I wish THE UNITARIAN had been started half a dozen years ago."

From a Student at Meadville: "Welcome to THE UNITARIAN. We students here feel the need of the positive side of Christianity, such as you present. Send me sample copies, and I will try to turn sympathy into money."

Among the Farmers: "I have been requested by our pastor to receive subscriptions for THE UNITARIAN. I will be glad to do all in my power to help you along. This is a farming section, so I do not expect to do much, but I send you eighteen subscriptions."

From one who has been a Unitarian Worker Fifty Years: "THE UNITARIAN has grown better each month, and the —— number surpasses all that went before it."

From a Boston Woman Settled in Colorado: "I must write to thank you for the good things I find in THE UNITARIAN. Every number seems to me perfect. You are certainly doing a grand work for a permanent cause."

From a Lady in a Southern City: "From every side I hear pleasant words spoken of THE UNITARIAN. One lady says she watches for it as though it were a love-letter."

From a Lady in Central New York: "I wish to express my high appreciation of your excellent monthly. The message it bears is so pure, so noble, so deeply religious, that I cannot but wish it might find a lodgment in every home in the land."

From a Lady in Southern California; "THE UNITARIAN is more welcome than ever in our new home here, and it seems to me to improve with each number. The last number came when I was very tired and I thought I would simply look it over and lay it by for another time, but I read article after article, and when I had finished I was not merely rested but refreshed, ready to go to work with new courage."

From a Lady of Small Means: "I am a widow, with only a very limited income. For a long time I have been spiritually starving in the midst of my orthodox surroundings. A few months ago a New England friend, visiting near by, showed me some numbers of THE UNITARIAN, and I said at once, 'I can take *that*.' I have done so, and cannot tell you how every month it feeds and satisfies and delights me."

From a Post-Office Mission Worker in Mass.: "I want to tell you how thoroughly I enjoy every department of THE UNITARIAN. I think the field notes particularly must prove a great incentive to larger work in all our churches."

From one of our most Active and Successful Western Post-Office Mission Workers: "Send me as many copies as you can spare, fifty at least. THE UNITARIAN is exactly what I want."

From another Western Post-Office Mission Worker: "Is there any way I can get more copies of THE UNITARIAN? I very much want a large number regularly."

From the Minister of a large Universalist Church: "I am much interested in THE UNITARIAN. I know that many subscriptions can be obtained in my parish."

From a Wealthy and Prominent Universalist Layman: "There is room for your monthly. I am warmly in sympathy with your desire for a more hearty co-operation between Unitarians and Universalists. We can all work together on the Christian basis."

From a Minister of an Orthodox Denomination: "I could use some more sample copies of THE UNITARIAN to advantage. It is first class in every respect."

From a Michigan Pastor: "Where do you pick up so much news? It is capital."

From a Western Pastor: "Please send me fifty sample copies of THE UNITARIAN to distribute among my congregation. I think I can get you quite a large subscription list."

From Another Western Pastor: "I send you fifty-nine names of persons to whom I hope you will send sample copies. I am with you heart and hand."

Another Western Pastor: "I send you eighty subscriptions for THE UNITARIAN: hope to make the number 150."

From a Massachusetts Pastor: "Every Unitarian family in our community but two now takes your monthly, and I hope to get those two before long."

TO OUR SUBSCRIBERS.

We call the attention of our subscribers to the fact that the first year of the UNITARIAN ended with the December number. The time has come, therefore, for those who began with the year, to renew their subscriptions. Let us ask, for our own sake and our subscribers', that these renewals be made as promptly as possible. For directions for sending orders and money, see above.

THE .UNITARIAN

A Monthly Magazine of Liberal Christianity.

VOL. II. JUNE, 1887. No.6.

THE UNITARIAN.

EDITED BY

BROOKE HERFORD and J. T. SUNDERLAND.

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EDITORIAL NOTES.

Readers will observe that the present number of the UNITARIAN comes to them a little late. The reason is, we have thought best to delay long enough to enable us to give reports of the Boston Anniversaries.

Address all communications for the Unitarian, hereafter, literary or business, to Ann Arbor, Mich. Our Chicago office will hereafter be at 308 Dearborn street, with the Clark & Longley Publishing Co. Our Boston office will remain as heretofore.

One of the pleasantest incidents of Anniversary Week was the unveiling at the Tuesday morning meeting of the fine portrait of our honored English Unitarian, Dr. James Martineau, which had been sent as a present from the British and Foreign Unitarian Association, to be hung in the Channing Hall of our new denominational building.

Several faces were sadly missed from the Boston anniversary meetings—none more than those of Dr. Clarke and Dr. Hedge. It is hoped that Dr. Clarke will be able to officiate in his church on Whitsunday. May and Ames were present from Philadelphia, but neither Collyer nor Williams were up from New York, nor Shippen from Washington, nor Weld from Baltimore. Chadwick of Brooklyn is over the sea. Nobody came from the South, so far as we know. Four or five ministers and two or three laymen were on from the West.

About the Church Building Loan Fund, one of the most important of our missionary agencies, Secretary Reynolds said in his annual report:

> At the outset some of our best people doubted the wisdom of its creation. They can hardly continue to do so after the experience of the last two years and a half. In that time the Fund has placed a dozen societies on a permanent basis. During the next six or eight months with what remains we hope to raise four or five more to a condition of real prosperity.

No wonder that both Mr. Reynolds in his report, and Mr. Herford, the chairman of the Fund trustees, in his address on the subject at the Tuesday morning meeting, urged every church to make its plans to send regularly, each year, a contribution, however small, to this important fund.

Much attention is being called to Japan as a field for Unitarian missionary effort. Not only to our country but to England intimations are coming through various channels that the educated classes of Japan are particularly inclined to our forms of religious thought. As a single illustration of this it may be mentioned that there are studying at the University of Michigan, a number of Japanese students, four or five of whom have been for some time regular attendants at the Ann Arbor Unitarian Church. One, a young Japanese nobleman, last fall joined the church. His purpose is,

on returning to his native land two years from now, to take a position in the Japanese government, at once to set about the organization of a Unitarian church in Tokio, unless one shall have been established there before that time. He reports a considerable number of his friends and acquaintances as having already, largely through his efforts, got a taste of our thought, and as eager for more, and ready to join in the establishment of a Unitarian church in the capital.

The officers of the Pacific Coast Conference are considering earnestly the question of missionary work among the Japanese on the coast, and also in Japan. Hon. Horace Davis, President of the Conference, has recently returned from Japan and is much impressed with its missionary possibilities. He has twice addressed our churches in San Francisco and Oakland on the subject.

Cannot the coming year see two foreign missionaries sent out by us, one to India to take the place of the lamented Dall, and one to Japan to sow the seed of our rational religious faith in the eager mind of that newly awakening empire, that coming Great Britain of the East?

The sum contributed by the denomination the past year for general missionary purposes has been $50,000, which is several thousand dollars more than any other year of the past fifteen. But the secretary and directors of the Association appeal earnestly for $75,000 as the least sum with which they can do the work that opens before them for the coming year. They ought to have it. It can be raised for them, if the churches will make a united and determined effort.

Near the close of the morning business session of the American Unitarian Association meeting, on Tuesday, the editor of the *Christian Register* gave a brief report of the meeting of the Western Conference in Chicago from which he had just returned, and read a resolution which he had been charged to bring, regarding the identity of interests of the two bodies. The part of the resolution in point reads as follows:

"*Resolved:* That the interest of the Western Unitarian Conference is identical with that of the American Unitarian Association in everything pertaining to the missionary work to be done."

This all looks plain. But a bit of history was left unmentioned by Mr. Barrows, which throws a curious sidelight upon the real meaning of the resolution. The resolution was offered at Chicago by Mr. Hunting, and as offered did not read as now. It read, "the *object* [not the 'interest'] of the Western Conference is identical with that of the A. U. A." But immediately Mr. Gannett rose and called the attention of the Conference to the fact that of course they could not declare their *object* to be identical with that of the A. U. A. for the A. U. A. in its Constitution declares *its* object to be the promotion of "pure Christianity." Accordingly the resolution was at once changed, and the word "interest" substituted for the word "object." We wonder if the resolution would have been received so heartily by the A. U. A. friends in their Tuesday morning meeting if they had been informed that it had been thus carefully worded to *avoid* saying that the *objects* of the two bodies are the same.

We ask all to read with care the article on another page entitled "A Final Plea for Union." We do so partly because it contains the report of the committee sent West by the Directors of the American Unitarian Association a month ago to investigate the western situation. It will be seen that the investigation, which was most kindly, unpartisan and thorough, resulted in showing the position taken by the leaders of the Western Conference to be exactly what we have steadily represented it to be, viz., one of unwillingness and refusal to do church extension and missionary work on any basis but the ethical. The A. U. A. Committee directly asked the directors of the Western Conference, "if, while maintaining

unequivocally that their fellowship is bounded by no dogmatic test, they could not with equal distinctness affirm that the Conference so far as it undertook missionary work and the work of church extension, would do so on the basis of Christian theism." To this question the answer was "no."

It may be asked if the statement of Mr. Gannett's which the Conference has just adopted does not now put that body on a Christian theistic basis for its missionary work. Certainly it does not. For though the statement is in many respects a noble one, it is wholly a matter of individual beliefs, it leaves wholly untouched the question of the Conference's aim or purpose, or for what its money is to be spent or its missionary work done. Indeed, Mr. Gannett was himself the leader (he and Mr. Jones) in answering the A. U. A. Committee that the Western Conference could not consent to do its missionary and church extension work on a basis of Christian theism.

Furthermore, the "Plea for Union" will show readers how fraternal and conciliatory has been the spirit which has actuated the Western Christian-basis party from the beginning, how reasonable have been the things for which they have asked, and how exactly identical with that of the A. U. A. has been the position which they have occupied.

The Western Conference declared by vote that the Statement of Mr. Gannett (printed on another page) embodies the religious belief of a majority of its members. This statement is not in all respects what we prefer, yet for the most part we think it good, and shall undoubtedly often use it. But why should the Conference have done the un-Unitarian thing of turning aside to say anything about the beliefs of its members, majority or minority. Instead, why should it not have done the really Unitarian and the really needed thing,—simply declaring the ends it had in view, what it existed to do, the kind of religion it proposed to propagate? If it had adopted even this very statement of Mr. Gannett as *deed* instead of as *creed*—as something which it proposed to *stand for*, to *labor for*, and to *make prevail*, as something to *promulgate* and *build churches upon*, instead of as simply a *formulation of beliefs*, it would probably have answered the need after a fashion, and the division in the West might very likely have thereby been healed. But no! Contrary to usual Unitarian precedent the Conference refused to state its purpose, but proceeded to make a long and elaborate statement about the supposed individual beliefs of its members. This, so far from healing the division begun last year, only evades it, even if it does not in effect aggravate it. The voting down at Cincinnati of "love to God and love to man" and "pure Christianity" as the purpose of the Conference, still remains. So far from this being changed at Chicago (although such change was urged and had been urged from many sources) the Conference took its stand upon all this as right, as not to be altered, as a great and noble step in advance in western Unitarianism.

OUR BOSTON ANNIVERSARIES.

For once, at least, we had nearly perfect weather for Anniversary week—fine, bright, almost June-like days, perhaps slightly too warm for greatest enjoyment, but cooled and freshened on Wednesday and Thursday by a few hours of clouds and two or three dainty showers. Boston Common was never greener or lovelier; Boston streets were never more crooked or crowded; the new Unitarian building seemed, if possible, more attractive than a year ago when it opened its hospitable doors to anniversary goers for the first time; the outside meetings (as of our Universalist, Woman's Suffrage, Moral Education and other friends) were many and tempting, but our own meetings filled every day so full that the writer of this, at least, could get only the briefest glimpses at anything else. On every morning of the week, but one, a devotional meeting was held in King's Chapel, from 8:30 to 9:30, and on Friday morning, at the same hour, the communion service. The attendance at all

was excellent; and delightful and refreshing hours they were.

At the ministers' meeting, Monday noon, Rev. J. G. Brooks, of Brockton, read a paper entitled "Some Questions about Unitarianism and its Work." It was a very earnest study of some of our rather darker social problems, and a plea for taking hold of them in an immediate, practical, non-religious way. It called out an excellent discussion, turning to some extent on the question of the value of religious incentives—faith in God and immortality—in philanthropic work. The feeling seemed general that both churches and ministers ought to interest themselves more than they do in social questions and philanthropies.

At 3 P. M., three meetings invited us in three different directions. As we could go only one way, we soon found ourselves at Dr. James Freeman Clarke's church, attending the May meeting of the Women's Auxiliary Conference, where for an hour and a quarter we heard Mrs. Barrows, of Boston, Pundita Ramabai, of India, and Mrs. C. T. Wilkes, of Dakota, speak on the needs of India, and of Unitarian missionary work in our far West.

At 4:30 P. M., the ministers attending the anniversaries had been invited to meet at Rev. Brooke Herford's. About fifty gathered. Rev. E. A. Horton, of the Second Church, Boston, gave a talk on the Social Side of the Church, which opened a very lively discussion on that subject and especially on the free pew system. This till six, when refreshments were served; then half an hour of general conversation, and then most were off to attend the temperance meeting in Tremont Temple.

This temperance meeting was of special interest, partly because Hon. John D. Long, Dr. E. E. Hale, Rev. M. J. Savage, Rev. J. Ll. Jones and Mrs. Mary Livermore were to speak, and partly because it was the first public meeting held by the new Unitarian Church Temperance Society, which was formed last fall at Saratoga. The report read by the president of the Society, Rev. C. R. Eliot, of Dorchester, was very encouraging, showing a considerable number of branch societies already formed, and the addresses of the speakers already named were earnest and strong, especially that of Mrs. Livermore. We have heard this queen of American women orators and of American women speak many times, but we never heard from her, if from any human being, twenty minutes of nobler oratory than she gave to the large audience as the close and climax of that Monday night temperance meeting. She plead for moderation in the use of liquors, but more and better than that; for temperance education in the secular and Sunday schools, but more than that. She urged that no Christian or lover his of kind should stop short of total abstinence, if not for his own sake then for his brother's; and that the temperance movement could never secure very large or permanent results without legal prohibition of the sale and manufacture of liquor for drink purposes.

The great day of the week, perhaps, was Tuesday—given, morning, afternoon and evening, to meetings of the American Unitarian Association, in Tremont Temple. The annual report of the secretary of the Association was read, officers for the coming year were elected, and addresses were made by Revs. George Batchelor, Brooke Herford, H. Woods Perris, of England, Joseph May, R. A. Griffin, Fielder Israel, S. W. Brooke, T. B. Forbush and again Mrs. Livermore. The officers chosen were as follows: President, Hon. George S. Hale, Boston; Vice-presidents, Hon. George William Curtis, LL. D., Staten Island, N. Y.; and George O. Shattuck, Boston; Secretary, Rev. Grindall Reynolds, Concord; Assistant Secretary, George W. Fox, Boston; Treasurer, Charles H. Burrage, Boston; Directors for three years, Rev. Howard N. Brown, Brookline; Hon. Dorman B. Eaton, New York; William E. James, Boston; Mrs. Kate Gannett Wells, Boston; Rev. Joseph H. Allen, Cambridge; Rev. George Batchelor, Wellesley Hills.

On Wednesday at 10 A. M. the Ministerial Conference (Berry street) met in Channing Hall, and listened to a paper

by Rev. J. Ll. Jones, of Chicago, on "Religion from the Near End." This Conference is always strictly private, with all reporters peremptorily excluded. Still we suppose we shall not be violating any confidences if we say that the essay was one of Mr. Jones' strongest, and the discussion it called out rather unusually spirited.

The anniversary of the Children's Mission, held in the Arlington St. Church at 3 P. M., we regret to say we were unable to attend, and so cannot report it.

In the evening the Young Men's Christian Union, one of the noblest institutions of Boston, not denominational, yet Liberal Christian and virtually Unitarian in its spirit and influence as well as in its origin, held its anniversary reception. The fine, large building was open for inspection in every part, library, reading rooms, reception rooms, lecture halls, class-rooms and gymnasium, and was thronged throughout with visitors. It was gratifying to see Mr. Baldwin, the beloved and honored superintendent, in his place again after his severe illness. After looking about the building for a time, the guests assembled in the Union Hall to listen to some choice music, and addresses from Revs. Ronen Thomas, S. W. Brooke and Phillips Brooks.

Thursday was crowded with meetings. At 9, A. M. there was a gathering of persons in Channing Hall to organize a National Bureau of Unity Clubs. A number of spirited addresses were made, and it was resolved to go ahead. An organization was formed with Dr. E. E. Hale as President, Rev. G. M. Bodge, Rev. A. J. Rich and Miss E. E. Gordon as Secretaries, and Rev. E. R. Butler as Treasurer, with a strong Executive Committee of twelve, at the head of which is Rev. G. W. Cooke.

At 2 P. M. the Sunday-school Society held its sixtieth anniversary in King's Chapel. The Secretary, Rev. H. G. Spaulding, read a very interesting paper on the history of the Society, besides which there were addresses by the President, Rev. W. H. Lyon, Hon. S. W. Crosby, Rev. B. R. Bulkley and Rev. Francis Tiffany. We hope Mr. Spaulding's paper will be printed, and in some permanent form.

The Sunday-school meeting was hardly over 'ere it was time to go to Music Hall for the great Festival which always forms a sort of good-time *finale* to our four days of anniversary meetings. As a festive, social occasion we can hardly imagine anything more delightful. The main floor of the great hall and the large platform were occupied with well-laden tables filled with prominent Unitarians of Boston and the country at large, among whom were probably nearly one half of all the ministers of the denomination, many of them accompanied with their wives. After the supper was over a half hour or so was allowed for moving about and greeting friends, and then all were seated again and the speaking began. Ex-Gov. Long presided. After a happy opening address he was followed by Gov. Ames, Hon. Carrol D. Wright and Revs. S. R. Calthrop, H. W. Perris, C. G. Ames and E. E. Hale, who if none of them made particularly brilliant speeches, all spoke well, sending us home at half past nine to remember the evening always as a pleasant and inspiring one.

The attendance upon the meetings generally was good, the number coming from a distance being probably somewhat larger than usual. The only disturbing element of the week that we noted was that which came from the thought of the Ethical movement in the West, which had already caused so much heart-ache, and the end of which, spite of the *Christian Register's* roseate and altogether remarkable representations, few were able to see. Aside from this the spirit of the week was earnest, united and hopeful; it seemed to us unusually so. We were impressed that the general feeling of the brethren from nearly all parts of the country was, that the prospects before Unitarianism were never before so bright, if only we could all stand united, and true to our great fundamental principles and faiths.

Geo. H. Ellis, Boston, has just published a new volume of sermons by Rev. J. W. Chadwick, entitled "Faith on the Earth;" also a volume of sermons by Rev. M. J. Savage, entitled "My Creed."

HOLD FAST.

Hold fast that which thou hast
That no man take thy crown;
Struggle in patience on,
And be thou not cast down.

God will not always frown,
His face not always veil,
Then press on to the goal,
Nor let thy courage fail.

To him that overcomes
The crown is surely given,
Nor shall it be in vain
That thou so long hast striven.

When all thy life looks dark,
And all around is gloom,
Hold fast the light thou hast,
And more will surely come.

Hold fast to hope and faith,
And in the end thou'lt see
Despite thy doubts and fears,
'Tis God that leadeth thee!

If thou thyself art true,
From troubles all around
He'll clear at last thy way,
And He will give the crown.

M. L. J.

"YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR."

Not long ago I attended a meeting, call it a Unitarian Conference meeting, at which as announced, the subject to be discussed was, "What shall we do with the young people?" Several very excellent speeches upon religion, the religious function of the understanding, and kindred topics, were listened to, and were received with considerable applause, as indeed they merited. I chanced to over-hear a brief conversation between two of the retiring assembly, with the following result: "How did you like it?" "Not one of them knew how to answer the question." "No, that was evident."

The pity of it is that the speakers were not alone. No one among us seems to have found a clear answer to the question, though in their ignorance, a few of our brethren are certainly attaining very admirable results. The problem is very definite. The writer of the following Boston item in a recent number of *Unity* clearly apprehends what is desired, while reporting a very encouraging attempt to meet the want: "Young men delegates from our Unitarian churches, have organized the Channing Club of Boston, with the aim to promote intimacies, and to stand ready to help the minister in any active work. The membership is limited (!) to one hundred delegates. . . . With commendable forethought these young men are to qualify themselves to do the church work of their elders of to-day. All the club rules suggest enthusiastic, intelligent church work."

The great merit of this movement consists in the fact that it aims directly at the thing wanted, the training of young people to "do the church work of their elders." But admirably as it may accomplish its object within its chosen limits, [this kind of club is of necessity a city, one might almost say a Boston, affair] it is quite incapable of meeting the needs or possibilities of an isolated country parish. Moreover a club of young *men*, even if its membership had no numerical limitation, would only partly dispose of the question, what to do with the young *people*.

For the churches calling themselves evangelical a more satisfactory and adequate solution of the problem has apparently been reached in the "Young People's Society of Christian Endeavor," now happily spreading like a new dispensation of faith even over sectarian barriers. I have before me the report of the Fifth Annual Conference of the United Societies, held at Saratoga last July. It is a neat pamphlet of a hundred and thirty-four pages, for which I am indebted to the kindness of Mr. Geo. M. Ward of Boston, General Secretary. From this it appears that the first "Y. P. S. C. E." was organized in Portland, Maine, in 1881; that in 1884 there were 150 societies; in 1885, 250; in 1886, 850, representing seven religious denominations and thirty-three states and territories, and having a total membership of 50,000. With reason the secretary asks: "In the whole history of religious movements for many years past, what is there to compare with it? In five years it has grown from one single society down in the State of Maine to 850 societies located throughout the length and breadth of the land

from Maine to Texas, and from Florida to Washington territory."

The explanation of this exceptional growth is twofold. From abundance of testimony it appears that the "Y. P. S. C. E." exactly meets the want for which it was designed. "The pastors who have already entered heartily into this movement are surprised and delighted with the results. They find coming up around them, a strong, active army of young Christians, who without this organization, they are free to confess, would many of them have been to-day idle and indifferent members of their congregations." Another element of success, the chief explanation probably of the rapidity of success, has been the "Christian endeavor" of its members. Every new society has apparently considered itself a fresh centre of propagation. "Almost every one of the older societies has been like a hive of busy workers, sending out those of its own number to form new societies, often in far distant places." One feels as if this were almost a practical contradiction to the text which says that the children of this world are wiser than the children of light.

The name of the society is a sufficient statement of its purpose, which, in the general form for a constitution, is stated to be "to promote an earnest Christian life among its members, to increase their mutual acquaintance, and to make them more useful in the service of God." "All young persons who believe themselves to be Christians, and who sincerely desire to accomplish the results specified," may become "active" members; others, "of worthy character," "associate" members. Under these conditions I know of a town of 7000 inhabitants in which there are two "Y. P. S. C. E." organizations, one with sixty members and another fifteen. The constitution provides for three standing committees, severally called the Lookout Committee, the Prayer-meeting Committee and the Social Committee. "Each committee shall make a report in writing to the Society at the monthly business meeting concerning the work of the past month." An "active" member takes this pledge: "Trusting in the Lord Jesus Christ for strength, I promise Him that I will try to do whatever He would like to have me do; that I will pray to Him and read the Bible every day; and that just so far as I know how, throughout my whole life, I will try to live a Christian life." One feels like saying, "God bless you, my child," after reading this solemn engagement of a young disciple to "try" to do his duty.

The enlistment and consecration of the young people, which for the "evangelical" churches, according to testimony, is actually being accomplished by the "Young People's Society of Christian Endeavor," is exactly the thing which prophets and holy men among us desire to see. Where is the apostle inspired for this emergency, with a genius for organization and an aptitude for success, who will take the idea of the "Y. P. S. C. E." in its substance aud embody it in a form adapted to the conditions and possibilities of a Unitarian constituency? Will any one say it is not desirable? Do not let us say it cannot be done. S. C. B.

NOTE.—Since the above was written there has appeared in the May number of the *Unitarian Record* an account of the Y. P. S. C. E. from the hand of Rev. W. T. Nichols, who, moreover, has actually organized and has in successful working in his parish in Littleton, Massachusetts, the first Unitarian society of the order and name. Who will go and do likewise?

THE MINISTRY OF SORROW.

A SERMON, BY REV. JOSEPH MAY.

"Blessed is the man whom thou chastenest."—Psa. 94: 12.

"See that ye refuse not him that speaketh."—Heb. 12: 25.

"There is no flock however watched and tended,
But one dead lamb is there!
There is no fireside, howsoe'er defended,
But has one vacant chair!

"The air is full of farewells to the dying
And mournings for the dead;
The heart of Rachel, for her children crying,
Will not be comforted."

How full the world is of sorrow! Even as the poet says, "the world is full of mourning and farewells"!—There is an undertone of grief for dear ones

gone, which, when you listen, you may hear through the cheer, the stir, the industry, the external happiness of society, as in the streets of a seaport town, when you stop to hearken, you can detect the distant sobbing of the ever-baffled surf.

So it has been always. How touchingly the world of ancient times mourned its dead! I walked through lines of antique Roman monuments, and the mingled love and hopelessness, pouring themselves out in rude-cut, woeful epitaphs, almost brought tears to my eyes when one, two, three thousand years had passed, and the mourners themselves, the mighty problem solved centuries ago, had been forgotten by the last of their descendants.

Thank God for the new hope that Christianity strangely inspired in the world! Delusive enough it has often been in the forms of its theological interpretation. But comfort for the sorrowing was almost the first practical blessing which apostolic Christianity tried to bring men. In some of his earliest epistles we find the great tender-hearted apostle to the Gentiles already instructing his converts in the hopes by which he would assuage their griefs. Later, with such new-invented horrors did Christianity surround death that Paganism was far out-done, and the saying is not far from true that Christians have been the people who have dreaded it the most. But despite all its delusions and its fears, Christianity brought in faith and hope, and a comfort which Paganism in its blankness and despair could never attain. For, however interpreted, the Hope has been essentially the truth of our nature, and it changed the face of life and death for us. It has enabled the world at least to *trust* that death is well.

And is it *not* well? Really, life is the awful thing; and life unending would be the hardest thing to bear. Death, only, makes life tolerable. Even perpetual youth would hardly endow this world with charms sufficient for an interminable career. *Existence* we crave; but *life* must needs pass.

At all events, death seems the inevitable condition of life for such as we humans are. The mere fact of a physical environment necessitates it. We cannot migrate bodily from our over-populated world. So we must needs die, merely to make room for posterity.

But, besides, there is an epochal progressive character in life which seems, at least, essential in the idea of a developing organism, and which naturally leads to the closing issue. So death is the correlative of life. As Tennyson says, death is

> "The shadow of life, and as the tree
> Stands in the sun and shadows all beneath,
> So in the light of great eternity,
> Life, eminent, creates the shade of death;"

then he adds:

> "The shadow passeth when the tree shall fall,
> But love shall reign forever over all."

Love: the other great fact in life! Whatever might have been, the wisdom of God has so ordered it that we all, such as we are, must needs pass onward, out of life, through death. But the same God has made *love* the profoundest element in our emotions, the great controller of conduct, the spur of action, the sweetest of all earth's rewards. And love is forever stricken when death appears! Even normal death bring tears, and what floods does not abnormal death produce!

So death and love are the parents of sorrow.

Here is the great dilemma of Providence, which it could not, it would appear, escape without a total change of plan in us. A free-willed being developing from the beginning to the high possible consummation, learning by experience the laws of his constitution, physical, moral, spiritual—such a one *must* mark his course in frequent tears.

How, then, has Providence met the problem? By giving sorrow a ministry; by making it one of the profoundest agencies of blessing to us; by endowing it with a charm to evoke the deepest of our sentiments, to challenge and develop the highest faith we are capable of. Indeed, by bringing into the stricken but submissive and receptive

heart a joy which the bosom that has never heaved in grief is scarcely capable of containing, the joy of a wider understanding of the facts of our whole life; of the sense of entering as at home into the mysteries of being; of conscious growth in that apprehension of truth which is deeper than the intellect and makes it a part of ourselves; in spiritual power, which is never tested to the full save in profound submission; of at-one-ment with the will of God, tested crucially and proved sure. Only sorrow could do all this for us.

Let us search for some hints of the work of her ministry; let us follow her steps, and see what she does, if we may not say what she was intended to do.

First, obviously, death startles and sorrow chastens the *mind*. Were life unending, I know not what inducement or occasion the ordinary mind would have to turn its attention to the solemn fundamental facts of our nature. They might still be objects of curiosity to the philosopher; but ordinary men would have no sufficient spur to contemplation of them. The fact of spiritual immortality could thus hardly be revealed but by association with physical mortality. I hold that our consciousness is not that of dying beings, but of eternal ones; and this is the strongest proof of immortality. But it would never be challenged—at least not supremely—were there not this ever recurring experience, counterfeiting annihilation and compelling men's souls to recognize the form of their own self-consciousness. "It is good sometimes," says a quaint old Englishman, "to smell to a lock of fresh earth;" and so it helps us sometimes to be reminded of our mortality. This is not merely, or mostly, because death's associations shock and alarm men—frighten them into virtue and religion—but because they call attention, as I have said, to the real question of their being. It is because death tests and so quickens faith. Faith is the vision, the self-interpretation of the soul. But the common incidents of life, I say, are not enough to make faith's work important to us. Though it is all-important, yet it would have an imperfect sphere amid the pettinesses of unending earthly life. But death strips away all integuments and all disguises from our selfhood. Love will have its answer—whither has my loved one gone? Self will have its answer—what shall death do to me? Think what we should be had we never struggled with these problems! Think what it has wrought, that every human heart since Eve wept over Abel has been challenged by the enigma, 'what is death? then what is man?' Thus sorrow has been, in a word, the evoking genius of our fundamental self-consciousness. And thus death has been the revealer of immortality.

But this is far from all the work of sorrow on the mind. It works *in* it also, let me say. Life without sorrow would lack the supreme chastening influence which operates upon the mind in its relation to truth. Were there no pain, deeper and more refined than the ills of poverty, sickness, disappointment, ambition, thwarted love, we should miss that crucial discipline of the soul which pledges it to prefer truth to meaner riches; and what is still more, which orders in the mind the hierarchy of its interests, so that spiritual truth assumes its rightful place, as supreme among all forms of truth; so that men recognize that the truth of righteousness, of meekness, of love, of purity, of patience, of temperance, is more, not only than gold and gems, but than the sister truths of dialectics, of economy, of natural science; that Jesus and Paul are prophets of a higher order than Newton and Humboldt. Thus sorrow enthrones and coronates religion.

But further. Of course, it is the especial province of sorrow to touch the *heart*, and make it recipient of truth. The reception of truth is only *through* the mind; it *ends in* the heart. And there is that in the heart which has long made it a rebel against things it has needed most. As St. Paul said, there is something in us which makes us do the things we would not, and refuse the good we should do. When we seek to struggle against ourselves, this antagonist confronts us:

"When I have agonized in tears,
Still, my desire has rather been
Deliverance from the punishment
Than full deliverance from the sin.

I weep because I cannot weep
Over these cherished sins of mine,
And pray because I cannot pray,
Not my rebellious will, but Thine."

It is the force that strikes down all selfishness, by making self's common objects worthless to us, which can conquer this essential stubbornness, the sister of sin. Many a heart has first been enabled for spiritual victories by the blasting effect of grief, withering its selfishness. Thenceforth it opens with a new willingness to receive the impress of truth, because it needs it. The hunger of the soul is awakened, whose complete satisfaction is the regeneration of all its faculties. The sensibilities are new-quickened, partly by the necessity which orphanage from its dear treasures lays upon it, and partly by the intense life which for a time it leads. In the deep surge of feeling, the convulsion reaching the *whole* of the mind and heart, every faculty and sensibility is shocked out of lethargy, and electrified by the fierce current of emotion poured along its every fibre. So when peace returns, when self is conquered in the attainment to submission, and a restored tranquility, the sufferer finds a power of apprehension corresponding to the sense of need which he has sustained, and the depth of the experience he has passed through. Now he sees truth in many and many a new quarter, because he has learned its excellence and its sweetness, and to love it, and loving, understands and detects it. His resources are plentifully enlarged. Whereas before, a restless activity, an eagerness in pleasure, a love of this world marked him, now quiet contemplation is possible, reflection is delightful, communion with visible nature is satisfying. There is a new taste even for grace and beauty, because all that which is gross has become repulsive.

We say of such a one, that he or she is "deepened." We note the purer character, the more elevated spirit and sentiment of the life. There is a regeneration of one's nature throughout. One is quick to feel, responsive, self-governed as not before. Especially sorrow is the nurse of that in us, difficult to define, which we call character. There is more dignity, repose, consistency, strength; one lives in one's self, with enlarged sufficiency.

Have you not remarked these effects of affliction? I do not say they are fully realized in every case; I speak of the tendency; and of what is realized when sorrow has had its perfect work in a noble soul. In most of the noblest characters I have known, sorrow rightly borne and used has had its powerful influence. More than one I recall who have been transfigured by it; yes, raised above the very grief of it, so that even added bereavements had no more power to agitate the calm or disturb the balance of the soul. The very countenances of such as these wear that indescribable halo, which seems like a veritable irradiation from the heaven to which they have drawn near.

But one more thing. It is the office of affliction to touch and kindle our *mutual* human sympathies, and they do for us no more precious work than this. So much in this way do we owe to our individual griefs, that it seems sometimes as if it were indispensable to have sorrowed in order that we may become thoroughly one with our kind. Partly because, while all is fair and glad with us, we need our fellows less. We unite with them on the superficial plane of earth's enjoyments, but this response is shallow, and the sympathy a passing one. Hence the untouched heart is prone to selfishness. It can scarce be expected to be otherwise. The task to overcome it is doubly hard in such cases. Have you not seen sweet and really earnest natures struggling somewhat helplessly to feel for others, to love them and serve them, and not quite succeeding, because after all, the work was perfunctory, not one in which their hearts' necessities were essentially engaged. They would gladly weep for others' griefs, but their eyes refuse, for they have never wept for their own. They would fain receive others to

their hearts; but they fail, because, after all, there is wanting the real emotion of sympathy which alone can attract them. This is the cause that the young often seem unfeeling. As yet there is no deep sense in which they really need their fellows. But also, sorrow seems needful in mutual relations because unless we have suffered we cannot (as I have already intimated) understand the deepest things in human nature. There is a whole range of sympathies, a world of emotions, which cannot be communicated by speech, or pen, but for which we must *experience* the revelations and the quickening influences of grief. They may hardly know what love is who have never lost. Not only the conquest of self, but this wider knowledge of the *all* of human nature enables such as have sorrowed deeply to feel with and draw near to, or to help and cheer and revive their fellows, as others hardly can.

But, let us remember, the effective ministry of sorrow, like all other influences, depends wholly on the spirit in which we meet and respond to it. Grief not always, or not always to the full, works its beneficent offices. Often it passes and seems to leave mens' hearts too nearly where they were. Often it even seems to make them harder than before. To take in all its truth demands depth of character. But especially it demands the sympathetic spirit, whose form, in the grief stricken, is *submissiveness.* We must be reconciled with sorrow before we can appropriate either her revelations or her consolations. Until through our tears we in some fair measure accept our lot, and admit this new element as to a legitimate place among our experiences, we are perhaps only the worse for it. This condition is hard, no doubt. It is a wonder how many hearts are actually strengthened to such self-conquest. But it is the first step towards the deeper life, towards the wisdom and that sacred joy which sorrow ought to bring us, and does to those transfigured souls we sometimes look on and revere. I know nothing more sad than the spectacle of one who cannot finally resign himself to the loss and pain death brings. His loss seems total; of the object that was so dear; of the revelations and new powers which sorrow should confer; and of the peace it should bring. Indeed, he loses his loved one doubly; for, clinging too eagerly to the earthly presence, he cannot turn to welcome the spiritual presence which ere long should partly replace it and restore its treasures to his heart. But, if I can speak it tenderly enough, it is still more painfull to see unreconciled grief, because in it there is really a selfishness discordant with the solemnity and sanctity of sorrow. It is self, clinging to its idols—is it not? resolved to have its way just when heaven has been opened, and the power of God, the depth of life's mystery, has been newly displayed. The heart seems hard towards God, which even when thus crushed, cannot resign its desire. It seems earthly, making too much of the joy which the visible presence had afforded. Such a one is deeply to be pitied, most tenderly, if we venture it, to be rebuked. Yet we must see that its condition is not healthy; that only when this first self-conquest is effected can the new joy which Heaven meant come into it. Only when we take the angel to our bosom, to our fireside, to our daily walk, as a friend, can she perform her ministry of love. We err even when we avoid her; seeking by distraction to forget her presence; by dogged waiting for time to pass and enable us to ignore her. Every cheaper consolation cheats us. Sorrow only fully and submissively accepted, can heal her own wounds, and fill the void herself has made.

So one simply, yet wisely sings:

"Do not cheat thy heart, and tell her
Grief will pass away,
Hope for fairer times hereafter
And forget to-day.
Tell thy grieving heart that sorrow
Need not come in vain;
Tell her that the wisdom brought her
Far outweighs the pain.
Cheat her not with the old comfort
"Soon she will forget;"
Bitter truth, alas, but matter

Rather, for regret.
Bid her not seek other treasures,
Turn to other things,
Rather nurse her caged sorrow
Till the captive sings.
Bid her rise and go forth bravely,
And the stranger greet;
Not as foe, with shield and buckler
But as dear friends meet.
Bid her in a strong clasp hold her
By the shadowy wings,
Till she whisper low and gently,
Lessons that she brings."

We should seek, then, to be at one with sorrow, and for this, even sorrow not over-much. To prolong the contemplation of the loss, is to withold attention from the sources of consolation, the great truths of life, which, were we ourselves but great and far-visioned enough, would enable us to rise above all even that death might do. Accept the burden; yet not with a stoic firmness, as of him who answered tearlessly, to the messenger of death, "I knew that I had begotten a mortal," but in the power of faith, of convictions extending beyond this earthly scene, and deeper than outward relations. For *us* to sorrow over-much savors even of ingratitude. We may well pity him, whether of old or now, who holds not in his heart conviction of the eternal quality of the soul, and the cheering prospects of the after-life. But if our hearts glow with that great instinct of immortality, if we trust the benevolence and believe in the presence of God, if we confide in His goodness to provide, and in Love's potency to attain, by its own magnetism, the reunion with dear hearts in which alone heaven could possess a joy for us,—are we not held bravely to seek to use, in our exigency, these great truths and simple thoughts, and rise to the level, God helping us, of the demand upon us? I do not say that even all these things make the acceptance of affliction easy. Ah, no! but that they most justly call upon us and inspire us to struggle towards the faithful acceptance of it. So long as love is love, so long death's voids must first be filled with tears. But even love commands us to exert ourselves for self-control and patience and submission; since, without these, we are not only debarred from God, but are also, as I said before, doubly cut off from dear ones gone before, who by these channels only, find an avenue of return to our hearts.

ONE UPWARD LOOK EACH DAY.

Sunday.

I am at rest
Since I have understood;
God is, and He is good.

No more my strength
In idle search is spent;
Its secret is content.

'Tis mine to do
What God reveals each day;
I joy as I obey.

I am at rest
Because the love divine
Enfolds this life of mine.

Ada A. Ahlborn.

Monday.

Not all who seem to fail, have failed indeed.
Not all who fail have therefore worked in vain.
There is no failure for the good and wise;
What though thy seed should fall by the wayside,
And the birds snatch it; yet the birds are fed;
Or they may bear it far across the tide,
To give rich harvests after thou art dead.

Charles Kingsley.

Tuesday.

Make a little fence of trust
Around to-day;
Fill the space with loving work
And therein stay.

Look not through the sheltering bars
Upon to-morrow;
God will help you bear what comes
Of joy or sorrow.

Anon.

Wednesday.

I count this thing to be grandly true,
That a noble deed is a step toward God,—
Lifting the soul from the common sod
To purer air and a broader view.

We rise by things that are 'neath our feet;
By what we have mastered of good and gain;
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.

Wings for the angels, but feet for the men!
We may borrow the wings to find the way—

We may hope and resolve and aspire and pray,
But our feet must rise, or we fall again.

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

J. G. Holland.

THURSDAY.

In the still air the music lies unheard;
In the rough marble beauty lies unseen.
To make the music and the beauty, needs
The master's touch, the sculptor's chisel keen.

Great Master! touch us with thy skillful hand;
Let not the music that is in us, die.
Great Sculptor! hew and polish us, nor let
Hidden and lost thy form within us lie!

Spare not the stroke! do with us as thou wilt.
Let there be nought unfinished, broken, marred.
Complete thy purpose, that we may become
Thy perfect image—Thou our God and Lord!

H. B.

FRIDAY.

There is no labor lost,
Though it seem tost
Into the deepest sea.
In dark and dreary nights
'Mid stormy flash of lights
It cometh back to thee.
Cometh not as it went,
So strangely warped and bent,
But straight as arrow new.
And though thou dost not know
How right from wrong may grow,
From false the true—
Thou must confess ere long
That sorrow hath broke forth in song—
That life comes out of death—
The lily's and the rose's breath
From beds where ugly stains
Were washed below by early rains.
Fear not to labor, then,
Nor say "I threw my time away!"
It is for God, not men,
To count the cost and pay!

SATURDAY.

DEATH is the fading of a cloud,
The breaking of a chain,
The rending of a mortal shroud
We ne'er shall see again.
Death is the close of life's alarms,
The watch-light on the shore,
The clasping in immortal arms
Of loved-ones gone before.
Death is the gaining of a crown,
Where men and angels meet;
The laying of our burden down
At the Deliverer's feet.

T. L. Harris.

A SON'S ADVICE TO HIS FATHER.

VIII.—CONCERNING APOLOGIES.

MY DEAR FATHER: Why in the world could not you begin that excellent speech which you made at the recent anniversaries without that lame old explanation that you had not expected to be called up just then, and you would much rather have sat and listened to a number of other people? and why did you begin your sermon at the Parsonshire Conference a few weeks ago, with that deprecatory introduction about there being others who were better able to deal with such an important subject, but that as you had been asked to speak upon it, you would do your best? Of course you would! Nobody needed to be told that, and if they did not know it, your saying so certainly would not make them any the more ready to believe it. But, my dear father, this is one of your little tricks, and you really must try to break yourself of it. And I write about it because it is so common. I have been to quite a number of these recent meetings, and the papers were good, and the speeches generally pithy and to the point, and yet certainly half, both of the papers and addresses began with some personal explanation of the apologetic and self-deprecatory order. I know that we laymen are just as great sinners in this matter as you ministers, but still there is some excuse for *us*. Speaking is not our vocation, anyhow. Our forte is listening to and criticising the speeches, and it is as an impartial and even friendly critic that I put this matter to you.

I should advocate making apologizing a punishable offense. Profane language is still finable, and of the two things it may be doubted if this apologizing is not more closely connected with moral causes. Expletives are often the mere remnant of a bad habit, or a thoughtless outlet for the temper, and moreover, (though of course you won't be expected to know this) do afford some real relief to the feelings. But, apologizing, in this self-conscious age, almost always arises from some deep-seated, lurking moral cause—generally from vanity—and I don't think it relieves anyone's feelings, or does anyone any good.

And do consider what a nuisance it is. We go to a meeting on some important subject. We desire—with more or less intensity—to hear what A, B and C have to say on the subject. At any rate we do *not* want to hear what they have to say about themselves and their incompetency to deal with the subject; this is not only loss of time, it is a break in the continuity of thought; it is the intrusion of small personal details into great subjects.

Sometimes it arises simply from a desire to gain time while a speaker makes up his mind how he must begin and what he must say. You know it, father, you have heard it many a time—this sort of thing: "Mr. Chairman, I really do not feel that I have anything to say on this subject,—it is not one to which I have given any special thought—there are many friends around me better fitted to do justice to it than I am—indeed I should have much preferred being a listener—but [here the speaker catches a glimpse of an idea flitting about in the recesses of that cavernous vacuum which he calls his mind] if you will allow me, Mr. Chairman, there is one remark [here he tries to catch it] which I should like to make, and that is this:"— and then I always fold my hands in silent desperation while he drags out his idea, (generally tail first, like a man who tries to pull a rooster out of a hencoop, by its legs,) for I know that this betides one of those speeches which may go on indefinitely. It may stop by and by, and if it does, I feel thankful, and join heartily in the applause; but I must honestly say that that applause has something of a hollow ring. Said the Sunday school teacher after a lesson on Philip's conversation with the Ethiopian officer, when they came to the sentence that the Ethiopian went on his way rejoicing—"What made him so glad?" Hand up—"Because Philip had done teaching of him!" Have you never heard applause which came from a sheer sense of relief? It might be a good thing to have inscribed over every platform,—or opposite to it in fuller view of the speakers—that golden sentence, "If you have nothing to say, say it and sit down."

I know that there may be occasions when it is difficult to help saying something apologetic, because there really is some fact that would explain why you are not quite up to your usual mark. When you went to West Tipton to preach that ordination sermon, and found just as the service was beginning that you had shoved the wrong manuscript into your pocket, and had nothing with you but your funeral sermon on old Mr. Boodles, —I don't wonder at your going into a cold perspiration, but still I wouldn't have said a word about it. Your explanation of the reason why you could only make an extempore talk, only amused the people, and set every soul in the church watching the more critically how you would manage to get through. Now if you had said nothing about it, but simply gone right ahead, it is very likely that the very excitement would have made you a little more animated than usual, even if not quite so polished and orderly in your sentences. No, father, never apologize! Do your best and so leave it. Never cheapen it by telling people it is not as good as it might be! That is business, and if I have learned anything from you that is religion also.

Your affectionate, &c.

"——Co."

ILLUSTRATIONS OF UNITARIANISM.

THE REV. W. C. GANNETT'S WAY OF STATING IT.

[As it is always frankly avowed that Unitarianism includes various phases of opinion we are glad to insert the thoughtful—if rather extreme—statement of it recently drawn up by Mr. Gannett, and adopted by the section of our Western churches which are affiliated to the Western Conference].

Resolved, that while the Western Unitarian Conference has neither the wish nor the right to bind a single member by declarations concerning fellowship or doctrine, it yet thinks some practical good may be done by setting forth in simple words the things most commonly believed to-day among us,—the statement being always open to restatement, and to be regarded only as the thought of the majority.

Therefore, speaking in the spirit and understanding above set forth, we, delegates of the Western Unitarian churches in conference assembled at Chicago, May —, 1887, declare our fellowship to be conditioned on no doctrinal tests, and welcome all who wish to

join us to help establish truth and righteousness and love in the world.

And, inasmuch as many people wish to know what Unitarianism commonly stands for, speaking always in the spirit above set forth, we make the following statement of its past history and our present faiths:—

In this country, Unitarians came out from the Congregational churches of New England some eighty years ago,—came out as New Protestants, asserting:—

(1) The Supremacy of Character above Belief, in Religion.

(2) The Rights of Reason in the use of the Bible Revelation.

(3) The Dignity, as against the Depravity, of Human Nature.

(4) The Unity, not Trinity, of God; Divinity, not Deity, of the Christ; and that Jesus was sent as teacher to save us from our sins, not as substitute to save us from the penalties of sin.

Channing was their leader then. Since Channing's day, belief in the Bible as a miraculous revelation, and in Jesus as having any authority save as his word coincides with natural reason and natural right, has largely faded away among them. This second movement of their thought began some fifty years ago; and Emerson and Theodore Parker have been their real, though at first their unaccepted, leaders in it.

To-day, few Unitarians but trust free thought, and trust it everywhere; we only fear thought bound. Therefore, our beliefs are still deepening and widening, as science, history, and life reveal new truth; while our increasing emphasis is still on the right life and the great faith to which the right life leads,—faith in the moral order of the universe, faith in All-ruling Righteousness.

In all matters of church government, we are strict Congregationalists. We have no "creed" in the usual sense; that is, no articles of doctrinal belief which bind our churches and fix the conditions of our fellowship. Character has always been to us the supreme matter. We have doctrinal beliefs, and for the most part hold such beliefs in common; but, above all "doctrines" we emphasize the principles of freedom, fellowship, and character in religion. These principles make our all-sufficient test of fellowship. All names that divide "religion" are to us of little consequence compared with religion itself. Whoever loves the truth and lives the good is, in a broad sense, of our religious fellowship. Whoever loves the one or lives the other better than ourselves is our teacher, whatever church or age he may belong to. So our Church is wide, our teachers many, and our holy writings large.

With a few exceptions, we may be called Christian theists,—theists, as worshiping the One-in-All, and naming that One "God, our Father;" Christian, because revering Jesus as the greatest of the historic prophets of religion,—these names, as names, receiving more stress in our older than in our younger churches. The general faith is hinted well in words which several of our churches have adopted for their covenant: "In the freedom of the truth and in the spirit of Jesus Christ, we unite for the worship of God and the service of man." It is hinted in such words as these: "Unitarianism is a religion of love to God and love to man." "It is belief in the humanity of God and the divinity of man." "It is that free and progressive development of historic Christianity, which aspires to be synonymous with universal ethics and universal religion." But because we have no "creed" which we impose as test of fellowship, specific statements of belief abound among us, always somewhat differing, always largely agreeing. One such we offer here:—

We believe that to love the good and live the good is the supreme thing in religion.

We hold reason and conscience to be final authorities in matters of religious belief.

We honor the Bible and all inspiring scripture, old or new.

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion.

We believe in the growing nobility of man.

We trust the unfolding universe as beautiful, beneficent, unchanging Order. To know this Order is truth, to obey it is right and liberty and stronger life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure and no evil thing being success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that *we* ought to join hands and work to *make* the good things better and the worst good, counting nothing good for self that is not good for all.

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal, the sense of deathlessness; and this sense is to us an earnest of a life to come.

We worship One-in-All, that Life whence suns and stars derive their orbits and the soul of man its Ought, that Light which lighteth every man that cometh into the world, giving us power to become the sons of God, that Love with whom our souls commune. This One we name the Eternal God, our Father.

The most recent issues of the Pacific Coast Conference tracts are "The Use and Abuse of Sunday," by Dr. Horatio Stebbins, and "Laissez Faire and Labor" by C. A. Murdock. These tracts are sold to P.O. Mission workers at two and a half dollars a hundred, with postage added. No. 1, by Prof. LeConte, on "Evolution and Religion," and No. 2, by T. L. Eliot, on "Gambling," are already in their second edition.

A FINAL PLEA FOR UNION.

[We print the following by request of the Executive Committee of the Western Unitarian Association. It is a last earnest plea from that Committee to the Western Conference at its late meeting for such action as would make possible a restoration of harmony and co-operation in the west. EDS. UNITARIAN.]

CHICAGO, MAY, 17, 1887.

BRETHREN OF THE WESTERN UNITARIAN CONFERENCE:—

Before you take any action in your coming meetings which may divide permanently and sadly our not too strong Western Unitarianism, we earnestly ask each one of you very seriously and candidly to consider the two propositions made by the recent committee sent West from the American Unitarian Association, both of which propositions are surely broad, generous, reasonable, kindly in the fullest possible degree, and either of which accepted by the Conference will restore harmony in the West. That none may fail to see the report of that committee, and understand its full import, we print it below entire, calling especial attention, by the use of italics or capitals, to the parts which contain, or which are explanatory of, the propositions referred to.

REPORT OF COMMITTEE.

BOSTON, May 9, 1887.

To the Board of Directors of the American Unitarian Association:—

The Committee appointed by you to confer with the directors of the Western Unitarian Conference and of the Western Unitarian Association in respect to the conduct of missionary work in the West desire to make the following report:

In accordance with your instructions, they went to Chicago, where they arrived on the 28th ult. After mature consideration, reference being had to the great and honest differences of conviction and feeling existing between the two western bodies, it was believed that it would be more courteous and more likely to lead to satisfactory results for your Committee to invite the other boards to meet them than to seek a meeting at the headquarters of either. Accordingly, the directors of both organizations were invited to favor us with their presence at a parlor of the Tremont House, Chicago, at three o'clock P. M. At the appointed hour, some six or eight gentlemen, ministers and laymen, from each body appeared. A full and frank discussion of all the points at issue was had; and, if entire agreement was not obtained, the conference was marked by a spirit thoroughly friendly and Christian.

Your committee stated to the representatives of the two Western organizations that, so far as the Association was concerned, *the question of fellowship did not enter into the discussion; that it recognized that fellowship in its large sense was as broad as goodness; that, so far as fellowship has relations to our special denominational work, it is provided for by our congregational usages and by the appointment of appropriate committees by our National Conference. But, when it came to spending funds held in trust by the Association, the question did arise, For whom were such funds to be spent and to accomplish what ends? The directors of the Association were bound legally, and equally bound by their own convictions, and, as they believed, bound by the wishes of the great body of their contributors, to use their funds for the diffusion of "pure Christianity,"—these words being used, as they have always been used by us, in a broad and generous sense to include what makes for the spirit and life of Jesus Christ.* YOUR COMMITTEE THEREFORE ASKED THE DIRECTORS OF THE WESTERN CONFERENCE IF, WHILE MAINTAINING UNEQUIVOCALLY THAT THEIR FELLOWSHIP IS BOUNDED BY NO DOGMATIC TEST, THEY COULD NOT WITH EQUAL DISTINCTNESS AFFIRM THAT THE CONFERENCE, SO FAR AS IT UNDERTOOK MISSIONARY WORK AND THE WORK OF CHURCH EXTENSION, WOULD DO SO ON THE BASIS OF CHRISTIAN THEISM. A majority of the directors of the Conference, on their part, replied that they could not conscientiously make such an affirmation. (Not, as your Committee understood, because they personally wished to disavow the Christian name, but because they were fearful of seeming to care more for the name than for the spirit of Christianity.)

They suggested that the true way was for the directors of the American Unitarian Association to make examination of the record and methods of men and societies, and so decide as to their Christian position and work. Your committee felt that to constitute the directors of the Association a court of inquiry, before which ministers and societies should be brought for examination as to their Christian position, would be to place the Association on grounds utterly untenable and perilous to the liberality and even the liberty of the body. It seemed to them a step backward and not forward,—one contrary to and destructive of our uniform tradition, which is to affirm our position as a religious and Christian body, leaving individuals and churches to determine whether they are or are not included in such a religious and Christian body. In case of doubt as to the attitude of a society applying for aid from our missionary funds, we feel that the responsibility of determining its position should rest upon the society alone, and that the American Unitarian Association has no authority to judge it otherwise than by its own declarations. To do otherwise would be to trespass upon the liberty which belongs to our churches as congregational bodies. Beyond this, there is no further point to which liberality can be carried by a body which has trusts committed to it and convictions which it sincerely cherishes.

Leaving this point, your Committee then presented to the representatives of the two Western organizations, as affording *another basis of agreement*, the following considerations: namely, that, with trifling exceptions, all the money spent in field work, that is, in support of missionaries and in church extension, came from the treasury of the American Unitarian Association; that the Association had never made the Western Conference its sole agent or adviser, and had, indeed, for many years appointed its own secretary for the West to take entire charge of its work there; that it was freely admitted by Western people that the policy of the Association had been thoroughly liberal, well adapted to bring success and union. COULD NOT THE WESTERN CONFERENCE, IN THE INTERESTS OF HARMONY, *while retaining the work of printing tracts, manuals and the Unity, in which it was now engaged*, HAND OVER THE FIELD WORK TO THE ASSOCIATION, IN WHOSE CHARGE IT NOW WAS ALMOST ENTIRELY IN FACT, IF NOT IN NAME? Such of the directors of the Western Conference as spoke on the question expressed entire unwillingness so to do.

Your committee then asked whether, in event that the Association should feel compelled by its own convictions and by its legal obligations to appoint its own agents to do its own work in its own way, such a course would be interpreted as indicating hostility to any other organization, inasmuch as no such feeling existed, but on the contrary the warmest Christian regard. Your committee were assured that such a step would not be held by any of the directors then present of either body to indicate hostility, and no obstacles would be placed in the way of such agents; but that, so far as it should be possible, the warmest welcome and the heartiest co-operation would be given.

Your Committee are glad to believe that this conference of three organizations, conducted, as all will admit, in a frank and courteous Christian spirit, has led to a better mutual understanding; and that, if it does not produce absolute union in work, it must promote greater harmony of purpose and spirit.

Respectfully submitted.

GRINDALL REYNOLDS,
GEORGE A. THAYER,
ALBERT L. CALDER,
JAMES DE NORMANDIE,
HOWARD N. BROWN,
Committee.

Brethren, the propositions from our national body, the American Unitarian Association, contained in the above report, are not to be lightly esteemed. They come from men who look over the whole field, who take large views, who are as broad and undogmatic as yourselves, who can have no possible interest or motive but the promotion of the truth and the right and the advancement of Unitarianism in the West.

Do not confuse the grave matter in hand by bringing in the subject of fellowship. This is no matter of fellowship. As the report so well puts it: "Fellowship in its large sense is as broad as goodness;" while, "so far as fellowship has relations to our special denominational work, it is provided for by our congregational usages and by the appointment of appropriate committees by our National Conference". "Our uniform tradition is, to affirm our position as a religious and Christian body, leaving individuals and churches to determine whether they are or are not included in such religious and Christian body." This is all that is proposed by the American Unitarian Association which has any relation whatever to fellowship, viz., that the Western Conference simply affirm its position to be that of a religious body organized and existing for ends of worship as well as ends of ethics and free inquiry, and then *leave the whole matter of fellowship to regulate itself according to principles of natural selection*, as it easily and readily will,—of course referring ministers from without who seek our fellowship, as we do now, to the Fellowship Committee appointed by our National Conference. This is what the American Unitarian Association means, then, when it asks: "*Cannot the Western Conference, while maintaining unequivocally that its fellowship is bounded by no dogmatic test, with equal distinctness affirm that the Conference, so far as it undertakes missionary work or church extension, shall do so on the basis of Christian Theism?*"

This plan has the merit of being at once what the National Association desire and what the Western Association wish, while at the same time it is in harmony with Unitarian tradition and usage everywhere, in England as well as in this country. So that the assurance seems to be complete that this course of action, if adopted by the Western Conference, would not only unite the West, but would bind it more closely than ever it has been bound to the East and to the whole Unitarianism of the world.

Brethren, this wise plan, this broad plan, this plan so thoroughly in harmony with the best traditions and noblest spirit of Unitarianism everywhere,—can we not adopt it?—*all with one mind* adopt it? If not, we ought all to go home weeping sadder tears than we have ever known. Surely we *can* adopt it—are large-minded enough, true enough to the-

great things of Unitarianism, free enough from the bondage of dividing pettinesses, willing enough to overlook mere individual preferences in care for the larger good,—to leap to welcome the opportunity frankly and honorably to make our torn cause whole again.

Do not confuse matters and imperil all by any talk about creeds. We are all alike in rejecting creeds. Mr. Thayer, Mr. Reynolds, Mr. Brown and the rest are as much opposed to creeds as yourselves are. The plan proposed by the American Unitarian Association no more advocates or suggests a creed than it meddles with fellowship. It is precisely the non-creedal basis on which Unitarianism has in the past with almost perfect unanimity organized, on which the American Unitarian Association has always stood, on which we ourselves in the West have always stood until recently, upon which political, charitable, Ethical Culture and even business organizations uniformly stand—the basis not of belief (*crede* or *credo*), but simply of a common purpose and aim. Can anything be more simple, or more rational, or more just to all parties and interests concerned, or less oppressive to any, or more broad or free or foreign to the whole creed idea? Brethren, if we *desire* to stand together, we surely can do it on *this platform.*

Do not let any one allow himself even to think of using in connection with this kindly and fraternal effort of the Association to secure union and harmony, any such ungenerous words as "pressure" or "description or proscription," as if the men from whom the proposition comes were *capable* of anything bearing the remotest resemblance to "proscription," or anything not fraternal and large-minded in the fullest degree.

And do not let any one utter in connection with this proposition of the national body any such mistaken and misleading suggestion as that it is made in the interest of retrogression, or backward looking, or bondage to the letter, or restriction of thought, or shibboleths, or anything calculated to make Unitarianism less than the largest, truest, freest form of religion in the world. Such a suggestion would be ungenerous and unworthy, and would reveal a total misunderstanding of the meaning of the proposition, as well as the spirit or motives of the men from whom it comes.

Brethren, this movement to unite our Unitarian cause in the West again is a most sincere and fraternal and earnest one. Hands are ready to clasp—hands of West with West, and East and West with each other. Shall not the ready-to-clasp become *clasp?* God help us all to say *yes!*

But—if *not* on *this basis*—this largest, truest, simplest, least disturbing basis—the basis which our brethren of the National Association feel to be the most natural and fitting, then *one other* remains, the result of which, while more disturbing and less desirable in many ways, would yet prevent the permanent disruption in the West which we so deeply deplore: "*Could not the Western Conference, in the interest of harmony, while retaining the work of printing tracts, manuals, and the "Unity," in which it is now engaged, hand over the field work (of the West) to the Association, in whose charge it is now almost entirely in fact, if not in name?*"

This is the second plan for securing harmony and union in Western work proposed by the American Unitarian Association. Less desirable doubtless than the other, is not even this infinitely preferable to any course which must lead to permanent disruption?

Let no one make any such unworthy suggestion as of attempts to "kill" the Western Conference, or to "maim" it, or of "hostility" to it. It is in no spirit other than that of the kindest possible feeling toward the Conference that this proposition has been made or is urged. It is simply a question as to how a great impending disaster to Western Unitarianism (and that means to Unitarianism everywhere) can be averted, and a great good attained. Surely no one should regard the present form of organization of the Conference as one to be clung to if better results can be reached by a change. Is not the great cause for which the organization was given its existence above any particular *form* of organization? Is not the life more than the body, the spirit than the letter?

Nor is it relevant to talk about breaking up or disturbing western local organizations, or Chicago work, or western interests, or western local *centers*, or about compelling the West to look to Boston and the far East for everything, instead of leaving the West to develop its own home strength. No such disturbing or weakening of Western local interests is contemplated by the plan suggested by the American Unitarian Association, but the exact

opposite. All kinds of local work and every helpful form of local organization will be as much encouraged and fostered as ever. It is simply proposed to substitute a system of missionary supervision and management which culminates in a National head, for one that does not thus culminate. It is proposed simply to substitute for the system now in operation, one which some of our sister denominations are carrying out with remarkable success, and which we ourselves as a denomination, have tried in the past with excellent results. Surely we can afford to change the shape of some of our denominational machinery in the West, to save the life of our cause from receiving a deep and lasting hurt.

No, brothers, here are two distinct ways out of our Western trouble, each broad, manly, self-respecting, violating no Unitarian principle or tradition. We may all believe perfectly in each other's conscientiousness and honesty of purpose in the past, we may respect each others honest differences of view in the present, we may leave each and all of our number absolutely free to think his fullest thought, and speak his bravest, truest word in the future, and at the same time adopt one of these two plans for union and co-operation. Shall we do it? Rather, shall we *not* do it?

It should be frankly pointed out that adopting either of these plans involves rejecting the plan proposed by Mr. Gannett. Why not adopt Mr. Gannett's plan? We do not wish to say a word against that plan, only to point out that it can by no possibility help matters if adopted. Indeed, we do not see how its adoption can result otherwise than in the deepening, the hardening, the making permanent our present incipient division; for the plan proposes to keep everything that has driven us apart, so far, and actually to add still another element of division in attempting to pass the proposed "second resolution." Nobody has doubted, that a majority of the persons who at present make up the Conference are individually believers in Christian theism. But this does not necessarily pledge the Conference to anything, or make its purpose as an organization either Christian or theistic. The majority of the members of the Conference are undoubtedly believers in temperance, but that does not make the Conference a temperance organization; nor would it make the purpose of the Conference necessarily the promotion of woman suffrage or homœopathy if it were shown that a majority were believers in these. No, the situation is simply this: Leading workers and churches in the Conference wished the Conference in the interest of frankness, business method and good understanding, to state what was its purpose,—not what its members individually believed, or what they thought about fellowship, but simply and only what it, the Conference, as an organization, proposed to stand for and work for and ask money for and *do*. Mr. Gannett answered last year at Cincinnati by offering a resolution about fellowship, which was finally adopted; and another about the beliefs of members, which was not adopted. This year he offers the rejected resolution again, and presses it, conscientiously of course. But, brethren, do you not see that this resolution, as also that offered last year, has no relevancy to the real matter in hand—but is only a foreign and wholly unnecessary matter, which can have only one possible effect, viz, to divide, and still more divide the more it is pressed?

We regret the necessity of pointing all this out; but as this proposition of Mr. Gannett has been recently put before the west with renewed explicitness and is to come before the Conference, we are compelled to do it because we fear that if this is adopted, harmony and union are gone from the west. Indeed, it seems difficult to see how a plan could be devised that would be in the nature of the case more deeply and permanently dividing.

Brethren, there is certainly something better than such permanent disruption. So deep and painful a disaster to our cause we should not tolerate the thought of for a moment, at least not until all possible attempts to avoid it are proved unavailing. The brethren of the American Unitarian Association who are deeply interested in this matter, and friends of all concerned, and who have the advantage of looking on from the outside, feel that the division ought not to be and need not be permanent; and after long and careful deliberation they propose two plans, either of which, adopted by the Western Conference will solve the momentous problem before us. Are not these plans practicable? Granted that there are objections; what plan for accomplishing anything in this world has no objections? The question is not, is either without objections? but rather, are not the objections to

either incomparably less than the arguments in its favor, and the good to be secured by it?

Yours fraternally,

EDWARD I. GALVIN,
P. P. HEYWOOD,
JOSEPH SHIPPEN,
J. T. SUNDERLAND,
H. T. THOMPSON.

Executive Committee of the Western Unitarian Association.

[The above was presented to the Western Conference at its opening session. The Conference after some discussion voted to allow it to lie in printed form on the shelf in the vestibule of the church by the side of other literature, but refused even to consider either of the propositions for the restoration of harmony and co-operation which it contained, though the propositions represented the views and wishes not only of the Western Association and of the strongest churches in the west, but also of the directors of the American Unitarian Association.—EDS. UN.]

THE WESTERN UNITARIAN CONFERENCE.

The Western Conference met May 17–20, at All Souls' Church, (Rev. J. Ll. Jones'), Chicago. It was preceded by a day devoted to the meetings of the Western Women's Conference, and closed by a day given to the Western Sunday School Society. About twenty churches and organizations had elected delegates, *and there were individuals present—not as delegates—from a number of others. Almost all the churches which had been unable to accept the Cincinnati action, had abstained from sending representatives, feeling that for any useful co-operation among churches scattered over so wide a region, nothing is to be done by different parties struggling year after year to carry their own sectional preferences, and that if the recent breach was to be healed it must be by the action of Rev. W. C. Gannett and his friends, themselves. The Christian-basis party being thus absent, the meeting was united. Every allusion to the Cincinnati resolution (known as the "Ethical Basis") was received with enthusiasm, every suggestion to modify it was promptly voted down. That the friends present were thoroughly in earnest and really convinced that in placing Unitarianism on a purely ethical basis a step had been taken which will sometime be recognized as historical, was evident. The Conference, therefore, was harmonious and enthusiastic, but it was the harmony of a section.

As to the financial showing made, it need only be said that the contributions of the churches, which usually aggregate about $3,000, foot up for the past year less than $1,200;—this, of course, because so many of the stronger churches have been unwilling to contribute to the support of a body which had refused to declare its aim to be Christian or theistic. The major part of the expenses of the Conference for the year have been met by the contributions of individual sympathizers, East and West. It was reported that some $86,000 had been raised for church-building purposes by the churches within the Conference during the year. It is true that the churches *of the West* have raised such a sum; but more than half of it is from churches not now supporting the Western Conference.

Was there nothing attempted at Chicago by way of modifying the ethical basis action of last year? Yes, *attempted*; Rev. D. N. Utter—whose stand was the more significant as he is one of the editors of *Unity*—made an appeal to have the Cincinnati action repealed, and to have the Conference declare all votes about doctrine null and void, thus falling back upon the merely business basis of stating the Conference object as "the transaction of business pertaining to the general interests of the societies composing it." Voted down.

Rev. G. A. Thayer, of Cincinnati, proposed that all resolutions on doctrines or touching the religious position of the Conference should be promulgated with the *names* of those voting for them *attached*, so that only they who had favored them might be held responsible for them, and so that there might be no longer any danger of such resolutions being charged upon Western Unitarianism as a whole. Voted down.

Then came Mr. Gannett's own proposition. Mr. Gannett had persuaded himself that what the dissentients *ought* to want, was what he called a "choral affirmation" of what Unitarians generally believe. What they *do* want, in order to be able to support it as an executive missionary body, is simply what the American Unitarian Association asks of it in order to be able to work through it, viz: that it shall declare that its missionary and church extension work is to be done "on the basis of Christian Theism." This, however, Mr. Gannett steadily opposes. His own resolutions will be found printed in full on another page as one of our "Illustrations of Unitarianism." It will be seen that while what is *needed* is some clear statement that the *object of the Conference* is *religious*, what he offers is a statement that the *majority* of its *members believe* in religion, elaborated into a description of what kind of religion they mostly believe in. Not only, however, do these resolutions fail to meet the difficulty of the dissentients,

*The *Register* gives the numbers as forty; but makes no distinction between elected delegates and persons attending merely as individuals. *Unity* claims thirty churches as represented "officially," giving the names of the same; but it seems to use the word "officially" in some elastic sense, since we have what seems indubitable testimony that some of the thirty named did not send elected delegates.

but Mr. Gannett, in introducing them, re-affirmed in the most unequivocal way, their most extreme interpretation, which has often been protested against as an exaggeration of ours. We have pointed out that this offer of the Unitarian fellowship to any one who is willing to work on the merely ethical basis, would take from us any right to object even to an avowed Atheist who might ask recognition as a Unitarian minister. Mr. Gannett declared that his resolutions were intended to make the offer of fellowship absolute, not to mere membership in our congregations or cooperation in their general objects, but to the pulpit itself. Nay, one who is measurably on his side, Rev. A. M. Judy, of Davenport, pointed this meaning by proposing a modification of the preamble, saying that he did not think his proposal would really limit it, but that even if it did, he should not regard it as an objection, as he did feel some hesitation in seeming to welcome Atheists into our ministry, and especially he could not quite see his way to asking his congregation for money that might go to support such Atheistic ministry. But the proposed modification, since it might be interpreted as implying this or some other possible limitation of fellowship, was voted down, and Mr. Gannett's resolutions, unmodified, were adopted by a large majority, only 13, we believe, voting against them.

There was much more done and said at the Conference on which we would gladly dwell, for it comprised a body of men and women thoroughly in earnest, and both in its devotional meetings and discussions of practical work there were many utterances that were helpful and elevating. But in this respect we have to leave it, like other local Conferences, unreported.

And, now, as to the future! What is to be done? We confess we can see no way only for both parties—the Christian and the ethical—to go their own road—the Christian-basis party carrying on their work in union with one another and with our national organization, the American Unitarian Association, leaving the ethical-basis brethren to try their experiment.

We see no reason for believing that a movement which makes ethics and free thought essentials, but belief in God and worship not essentials, "optionals," can have any other outcome in the west under the name of Unitarianism than it had in the east under the name of Free Religion. Nevertheless, if brethren think differently, there is perhaps nothing to be done only to let a second trial be made. It is with almost unspeakable regret that we contemplate a permanent division in our western ranks; and so long as there was any hope of inducing the controlling majority of the Western Conference to modify their position so as to enable all the Western churches to work together, so long have we argued, pleaded, remonstrated. But the refusal at Chicago to undo, or in any essential way mend, the wrong done at Cincinnati, would seem to indicate that further pleading or remonstrance is useless.

The true course for the churches and workers of the west who believe in a Christian-theistic basis of work, would seem to be simply to go on with patience and courage, letting it be distinctly known that the Western Conference no longer, in any sense, represents Western Unitarianism, or is entitled to speak or act in its former character of the organ of our Western churches. It represents a section of them—an important section—but it is only a section. Almost all the larger and old established churches of the West, which in times past were the strongest supporters of the Conference, have either formally repudiated it or silently dropped out from it. At this last meeting less than half the Western churches sent delegates, and among those not sending were most of our strongest societies; for example, not a single delegate was sent from the Church of the Messiah, St. Louis, the Church of the Messiah and Unity Church Chicago, nor, if we are correctly informed, from our churches in Cincinnati, Louisville, Kansas City, Denver, Keokuk, Meadville, Milwaukee or Bloomington, or ten out of the twelve American churches of Michigan, though individuals were present from a few of these. The Conference may still retain the old name and organization, but it is really about as much entitled to speak for Western Unitarianism, as would a society be entitled to speak for Boston, which left out King's Chapel, the First and Second Churches, Arlington, the South Congregational, and the Church of the Disciples—as much entitled and no more.

WOMAN'S WORK.

OUR ANNIVERSARIES, EAST AND WEST.

The first public session of the recent Unitarian meetings both East and West was the women's session.

The women's organization East, or rather, the National organization, is known as the

WOMEN'S AUXILIARY CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES.

It was organized at Saratoga in 1880, and is a delegate body "composed of delegates from the various women's organizations within our fellowship." The first of its declared objects is "To promote local organizations of women for Christian work." In accordance with this object it has labored assiduously to organize a branch in every Unitarian church in the country, and to induce each branch to undertake at least three definite lines of work, viz: First, the study of religious literature; second, the distribution of our Unitarian literature through the post office; and third, the raising of money to carry on the general missionary work of the denomination. That it has been successful in the last of these, the yearly financial

exhibit of the treasurer is proof. Some $6000 in round numbers were put into the general treasury during the first two years of its history, and this financial side of its work has gone steadily forward to the present time. Of the distribution of Unitarian literature through the Post-office Mission, Secretary Reynolds in his last report, says, "The Post-office Mission had increased the circulation of our tracts last year five fold, and this year it has doubled last year's circulation, nearly, if not quite;" and the larger part of this increase is due to the work of the auxiliary branches in the different churches. Just how successful the Religious Study Class work has proved we lack the statistics to show, but we have personal knowledge of some admirable work done in this line.

The general meeting of the Women's Auxiliary Conference in Boston last week had some features of especial interest. The programme announced was a very full one, and called out a large attendance. It included besides the report of the secretary and treasurer, the opening address of the president, Mrs. Andrews, and speeches by several gentlemen, addresses by Miss E. P. Channing, Mrs. Barrows, Mrs. Wells, Mrs. Lowe, Mrs. Wilkes, of Dakota, and Pundita Ramabai, a distinguished Hindoo lady. All were enjoyed, but perhaps special interest was felt in the earnest missionary plea of Mrs. Wilkes (for whom a collection of $200 was taken) and the address of the pundita, who spoke of the condition of women in India, drawing a picture that moved all hearts, and pointing out the way to improvement, which must be mainly through education, largely unsectarian education. It was certainly a significant occurrence, this esentation, an by Indian woman, to the women of America, of the needs of her sex in that far-off historic land. We hope it will bear fruit.

THE WOMEN'S WESTERN CONFERENCE

held its sixth annual session in Chicago on Tuesday, May 17th. The announced programme, beginning with president's address and report of secretary and treasurer, including reports of church activities and five minutes talks upon Post-office Mission work, and addresses by Mrs. Hattie Tyng Griswold of Wisconsin, and Rev. Marion Murdock of Iowa, was fully carried out with the exception of the address of Mrs. Griswold who was absent on account of the illness of a daughter.

The Western Women's Conference is younger by only half a year than the National Women's Auxilliary Conference. The older organization hoped that it might serve the needs of the whole country, West as well as East. The real reason for the organization of a Women's Conference in the West as a distinct body instead of in organic relations with the National Women's Auxiliary, will probably be found in the radical difference in the character and declared purpose of the two. The Women's Auxilliary both in its name and in its declaration of purpose is a Christian body, pledged to do Christian work. The Women's Western Conference, like the general Western Conference, of which it is practically, if not in name, a part, stands upon a solely ethical basis, declaring its object to be "the promotion of freedom, fellowship and character in religion." This statement of purpose seems to many of the women of the West inadequate. Many feel that the promotion of right thinking in religion, and especially of Christian worship and human helpfulness, are quite as pressing needs to-day as the promotion of freedom, fellowship and character.

In accordance with this feeling the ladies of the Church of the Messiah, St. Louis, who have worked with the Conference from its organization, instructed their accredited delegate at the recent meeting in Chicago "to express and emphasize their belief in the need of a more clearly defined religious basis of action founded on Theistic and Christian principles;" and the ladies of Unity Church, Chicago, had previously declined to contribute further to the funds of the Conference until it should so enlarge its declared object as to include the worship side and the beneficence side of Unitarianism as well as the freedom, fellowship and character side. There was also much feeling of the same kind in other churches. As a fact, the work of the Women's Western Conference during several years past has been largely, indeed chiefly, Post-office Mission work, and much of the literature distributed has taught Unitarian Christianity. But all the more, urge the Christian and theistic party, does honesty require that we so restate our object as to cover the real work which many of us, probably most of us, are doing, and desiring to do in the future. In accordance with such expressed wish of the women of the churches named, and others, a notice was given at Chicago that an amendment of the articles of organization would be moved at the next annual meeting declaring the purpose of the Conference to be "the promotion of Unitarianism whose central principles are love to God and love to Man."

It is to be hoped that this amendment will be adopted, thus putting our two Women's Conferences upon the same basis of declared purpose, namely, the promotion of Christian Theism.

A RAMABAI CIRCLE FOR THE ELEVATION OF WOMEN IN INDIA FORMED AT CORNELL UNIVERSITY.

Pundita Ramabai, the eminent Hindoo lady mentioned above, who is visiting and speaking in this country in the interest of her country-women, has lately been, among other places, at Ithaca, N. Y., the seat of Cornell University, where her addresses have created a deep impression, and where the work of organizing circles to assist in educational work in India has been begun. Says the Cornell *Sun*: "The meetings held here by and for Pundita Ramabai have been attended by ever-increasing audiences, and on Sunday afternoon scarcely a foot of standing room was left in the hall.

On Friday night in her lecture before the

Christian Association of Ithaca, the Pundita sketched vividly the condition of her sex in India, and pointed out especially how the early religious marriage of children deprives the women of her country utterly of all freedom of thought and action.

On Saturday evening, in the botanical lecture room of the university, she spoke of the hindrances in the way of missionaries, and showed how only by the establishment of non-sectarian schools as well could the desired result be obtained.

On Sunday afternoon she spoke more fully of her own plans for the establishment of secular schools for women, of the help that would be needed, and of the reasons why she must largely look for that help to America. The formation of a permanent circle was unanimously decided upon, and a constitution adopted, the organization to be called "*The Ramabai Circle for the Elevation of Women in India.*" It is to be hoped that this good beginning may go on until a very large number of similar circles shall be organized throughout the country. It is a work which naturally appeals especially to women; but it is so broad and noble in its character that all women who care for the uplifting of humanity may well join in it, regardless of sect or class. E. R. S.

LITERARY NOTES.

The second volume of the Rev. Edward Everett Hale's Life of Franklin will probably not be issued before October, as the work of collecting additional material by specialists and correspondents in Europe, is necessarily slow.

D. Appleton & Co. have just published "Proverbs from Plymouth Pulpit," selected from the writings and sayings of Henry Ward Beecher, revised in part by Mrs. Beecher, and under revision by him at the time of his death.

Children's Sunday, which comes June 12, is likely to be more generally observed this year than ever before. Mr. Munger's little book, "Lamps and Paths," containing sermons preached on Children's Sundays, will give excellent suggestions for appropriate themes fitly treated.

The third and fourth volumes of the new Riverside Edition of Robert Browning's Works have just been issued by Houghton, Mifflin & Co. The fifth and sixth volumes, concluding the work, will appear in June. The last volume will have a full index to all Browning's poems, together with a table of first lines.

The May *Forum* contains an article by Rev. James T. Bixby, Ph.D. on "Our Religious Instincts," and one by Mrs. Julia Ward Howe on "Dress and Undress."

Twice a year the *New Princeton Review* gives a carefully prepared record of the more important events that have transpired in the world during the preceding six months, under the headings: American, Foreign, Literary, Scientific, Art and Archæology. This feature of the Review is an exceedingly valuable one.

Students of English Literature in our Unity Clubs or elsewhere, can find no better help in their reading than a small 42 page pamphlet just published by Prof. B. C. Burt, of Michigan University, entitled References for Students of English Literature (price 25 cents). Here in very brief compass one may find full references to not only the *writings of*, but to nearly everything of importance *written about*, the principle writers of Great Britian from Spencer to Carlyle.

The Unitarian Sunday School Society last month issued a pamphlet containing four Lecture-Talks on Sunday-school Teaching, by Rev. S. H. Winkley (the "Talks" being the same that Mr. Winkley had given before the S. S. Normal Class in Channing Hall). The pamphlets are for *free circulation*, and have already been sent to over 2000 teachers. Let any who wish them apply to Rev. H. G. Spaulding, 25 Beacon st., Boston.

The two Woman's Auxiliary societies recently organized by Mr. Wendte in San Francisco and Oakland have united for P. O. Mission Work and to establish a Unitarian Book Room in San Francisco. Seven papers are advertised in and the responses are most gratifying. The Book Room is, for the present, open only twice a week in the Unitarian Church parlors, but next autumn it is hoped to secure permanent quarters and enlarge the work.

Wm. T. Harris says he has read Dante through once each year for the past twenty years, and finds him grow more rich and interesting with each new reading. Hegel's "Lectures on the Philosophy of History" he has studied through nine times, with intervals of two years between the studies.

"Vexed Questions in Theology." A Series of Essays. By James Freeman Clarke, D. D. Boston. Geo. H. Ellis. Price $1.00. In these papers Dr. Clarke gives us the results of a long life of reflection and study upon some fifteen subjects; some of them of speculative rather than of practical interest, but most of them of very vital importance in the world of religious thought. The spirit in which they are discussed is most candid, the style the perfection of clearness, and the learning, experience and insight hardly to be found surpassed in any writer. The subjects treated are the folowing:

The Five Points of Calvinism and the Five Points of the New Theology.
The Sin against the Holy Ghost.
Christ and the Antichrists.
The Introduction to the Gospel of John.
Old and New Ideas Concerning the Divinity of Jesus.

Is Probation, or Education the End of Life?
The Sabbath, Sunday or the Lord's Day—which?
Old and New Views Concerning the Bible.
The True Second Coming of Christ.
Agnosticism *vs.* Positivism.
The Hercules and Wagoner of To-day; or State-held *vs.* Self-help.
Recent Discussions Concerning Conscience and its Development.
The Scientific Basis of Prayer.
Meaning and value of the Lord's Supper at this Time.
Some Reasons for Believing in a Future Life.

"The Problem of the Fourth Gospel." By James Freeman Clarke, D.D. Boston. Geo. H. Ellis & Co. Price 50 cents. In this little volume Dr. Clarke discusses with great candor and clearness the question, so much debated in recent years by the theologians, especially of Germany and England, whether the Fourth Gospel really came from John, or from some unknown writer of perhaps the second century. Dr. Clarke states the arguments with great fairness both for and against the Johannine authorship, and reaches the conclusion that the book was probably not actually written by John, but after his death by disciples or others who had received its facts and spirit from the great apostle.

"Social Problems." By Rev. M. J. Savage. Boston. Geo. H. Ellis. $1.00. This is Mr. Savage's fifteenth book—a large library to have come from the brain of a man so young. But this last volume, as all the preceding, is the product of hard, clear, conscientious thinking; only, this differs from most of the others in being a little more distinctively "practical" than they, according to the common usage of that word,—though it is a characteristic of Mr. Savage more than almost any other preacher or writer, that in his hands every religious theme grows intensely practical and living, and every, even most practical theme, reveals a strong religious if not a theological side. The present volume deals with such subjects as "Religion for this World," "The Rise of the Individual," "Socialism," "Social Responsibility," "Common School Education," "Poverty, Personal and National," "The Diminution of Evils." It shows much study of the social ferment and antagonisms of our time, and the causes of the same. The remedy it proposes is reason, justice, and the slow natural processes of education and growth. It is a strong book, worth reading by all classes of persons.

REVIEWS AND MAGAZINES RECEIVED.

The Unitarian Review for June.
The New Princeton Review for May.
The Forum for June.
The North American Review for June.
The Popular Science Monthly for June.
The Atlantic Monthly for June.
The Century for June.
The Andover Review for June.
The International Record of Charities for June.
Lend a Hand for June.
The Magazine of American History for June.
The Christian Reformer (London, Eng.) for May.

ENGLISH NOTES.

It is estimated that at Cambridge University (England) there are between 500 and 600 non-conformist students.

The choirs of our London Unitarian churches held a united festival at Essex Hall, May 2.

Rev. Dr. G. Vance Smith, has just published "Chapters on Job, for Young Readers," a manual for teachers and others in the course now being brought out under the editorship of Prof. J. Estlin Carpenter. We are glad, with the *Inquirer*, that "with excellent judgment he has retained the form 'Jehovah' as at any rate more poetical than the newer 'Jahve' or 'Yahveh,' having no doubt wholesome fear of the well-known German Professor, who, after the manner of his tribe, characterized a rival professor as 'that idiot who writes "Yahveh" for "Jehovah."'

At Newcastle-on-Tyne a Chinaman of mandarin rank is resident, who is wedded to a young English lady of high culture. He speaks a little English, and is learning more, and the lady is picking up Chinese.

The "Hibbert" lecturer for the present year is Prof. Sayce, who is delivering a course on "The Origin and Growth of Religion, as illustrated by the Babylonian Religion."

The *Christian Life's* Icelandic correspondent, Rev. Mr. Jochumson, writes—"We have had a dark and dreary winter. What a blessing to get the post nine times in the day, instead of nine times in the year, as we do! I have been occupied by translating some new discourses of Dr. Channing, for a Christmas gift to a Sunday-school at Eyrarbakki (a place with about 1200 inhabitants). A friend there wrote to me the other day: 'I read your masterly translation to a crowd of people (fishing men and working men) yesterday, and the lecture resulted in a grand success.' Two of our periodicals have promised me to publish a Channing discourse. Fifteen years are gone since I first saw Dr. Channing's Works, and at their first sight I felt convinced that they would be appreciated by my countrymen. Would any of your friends give me only a little help? I might do more—much more. My finances are still, and will continue, in a rather poor condition."

At the foundation stone-laying of a Primitive Methodist Chapel at Chester, it was stated that the members of the congregation, numbering 170, composed almost entirely of working men, had subscribed £2600 [$13,000] toward the building fund, making £15 [$75] per head from each member.

It is pleasant to read of Rev. Dr. Martineau, now nearly 82, attending two public meetings

in one day a few weeks ago, one for inducing the rate-payers of St. Pancras' district, London, to establish a free library, at which he spoke, the other of the association for establishing coffee taverns.

The Christian Life mentions an encouraging example of punctuality in Sunday-school work from the Free Methodist congregation at Barnsley, Yorkshire. In its school, numbering about 400 children, five consecutive Sundays have passed without a single teacher being absent or even late.

NEWS FROM THE FIELD.

[*We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.*

Ministers, Sunday-school superintendents and teachers, and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs, send immediately on a postal card.—EDS. UNITARIAN.]

Barnstable, Mass.—The Barnstable Co. Journal says that the Rev. Mr. Wills is preaching a series of sermons at the Unitarian church, which are drawing large audiences. Some permanent additions to the congregation have lately been made.

Berlin, Mass.—Mr. Chandler Carter, of this place, has recently presented to the Unitarian Society, of which he is a member, the munificent gift of $20,000.00. Services commemorating the event were held in the church Thursday, May 5th. Interesting remarks were made by Supt. Crosby, of the Children's Mission, Prof. H. H. Lincoln, of Boston, Rev. W. C. Litchfield, of Gardner, Hon. Wm. Bassett, of Berlin, and others. Music was rendered by the Choral Union. At 12 o'clock a collation was served in the town hall.

Bloomington, Ill.—On May 22nd, Rev. H. A. Westall preached a strong sermon on the subject, "What Foundation shall we Build Upon?" urging that if our religious structures are to endure they must be erected upon not only ethics and free inquiry, but also on the great central faiths of Liberal Christianity, viz: 1, Faith in God; 2, Faith in Jesus of Nazareth as the Son of the Living God, and 3, Faith in Immortality. At the close of the service the congregation voted to publish the sermon in pamphlet form.

Bolton, Mass.—Rev. Isaac F. Porter has accepted a call to the parishes of Berlin and Bolton, and began his labors May 1.

Boston, Harrison Square.—Rev. Augustus M. Lord of Cambridge Div. School, has been called as associate pastor with Rev. C. D. Bradlee, who will remain as Senior Pastor much to the pleasure of the people who have hastened to carry out his wishes regarding the call of a Junior Pastor, who might lighten his labors at this time of his impaired health. Mr. Bradlee is held in affectionate esteem by a wide circle of friends in all the churches in the vicinity, and it is hoped that in the contemplated change of the character and method of his work, he may find his health restored and be frequently heard in the church which he has served long and faithfully.

Buffalo, N. Y.—It is with regret that we have to chronicle the resignation of Mr. Cutter. He will soon start for Europe, to be gone a year. We clip the following from the Buffalo *Daily Times:*

—The Rev. G. W. Cutter is about to leave Buffalo, and with many regrets. Few men are there in professional life who so endear themselves to the people as this reverend gentleman has done. The good he has accomplished, the wounded spirits he has healed, the many words of consolation he has given, will be remembered thoughtfully and tenderly. His going is a positive loss to Buffalo. He has a congregation attached to him by every tie that can endear a pastor to his flock. He is at the head of a church society so powerful in its influence for good, that we recognize it as one of the most valued of our institutions. We can ill afford to lose such a man. Buffalo needs its strong armed, brave hearted, bright minded, right thinking men to continue in the good work of building up our city upon a sure and firm moral and social basis.

Casadaga, N. Y.—Rev A. N. Somers has organized at this place (not at Canandaigua, as we reported last month) a new Liberal Society with forty members.

Chicago.—Mr. Milsted, pastor of Unity Church, will spend his summer vacation in Europe.

—The Athenæum has just closed a very prosperous year. At the annual meeting the principal address was made by Mr. Joseph Shippen, who has been chosen a trustee. Mr. Galvin, the Superintendent, has gone East for a five week's vacation and rest.

Cincinnati, Ohio.—At the annual meeting of the Unity Club it was reported that the receipts from the courses of Sunday Afternoon Lectures which the club has maintained during the winter, was $2,862.60; expenses, $1,841.60; balance clear, $1,021. This handsome sum the club voted to use for the following objects: for the Day Nursery, $300; for the Home for the Friendless and Foundlings, $200; for the Colored Orphan Asylum, $200; contribution to the building fund of the New Unitarian Church, $300.

—On May 20th the Unity Choral Society, with the assistance of local talent, gave a fine concert in the Unitarian church.

Concord, Mass.—The Concord Summer School of Philosophy will open its ninth term on Wednesday, July 13, 1887, and continue above two weeks. There will be eleven lectures each week—mornings at 9:30, and evenings at 7:30. For terms, address, H. L. Whitcomb, Concord, Mass.

Exeter, N. H.—A correspondent writes: Our Society has just held its thirtieth "Annual May Fair," which netted about $400. We are working to pay the mortgage upon a tenement house, which is to be converted into a small hall for social uses. Church, parsonage and hall will be upon one lot. We consider ourselves most fortunate in our choice of Rev. Mr. Nickerson as our pastor.

Grand Rapids, Mich.—Not only does the Holland Church here prosper under Mr. Hugenholtz, but the American Church seems to be reaching again what may be called prosperity. A member of the church writes; "We have engaged Mr. Roberts for another year at an advanced salary, our business matters are getting into much better shape, and I think I may safely say that after all these years of anxiety and struggle we at last have a Unitarian church that bids fair to endure."

Los Angeles, Cal.—The ladies of Dr. Fay's Church in Los Angeles, who cleared $3000 last year by a fair for their new church edifice, are again at work, and hope to do even better this year.

Louisville, Ky.—The Unitarian Society have recently had the great pleasure of hearing their former pastor, Mr. Heywood, again. The ladies of the Society held a "Butterfly Festival" a fortnight ago, and in a very pleasant way raised a considerable sum for the repairing of the church.

Lowell, Mass.—The proceedings of the fiftieth anniversary of the installation of Rev. Henry A. Miles as pastor over the South Congregational Society, have been published in pamphlet form.

Northfield, Mass.—Rev. A. E. Mullett was settled here Wednesday, May 18. Revs. J. F. Moore, J. Cuckson, A. A. Brooks, J. C. Parsons, G. W. Gallagher and G. Batchelor took part in the service.

Oakland, Cal.—The new Unitarian Society here is steadily growing in numbers and grace, having now about 140 families. A mission school in Alameda, across the estuary, is now being canvassed—the nucleus of another church. Its Starr King Fraternity has just concluded a course of home lectures on Concord authors—in which brilliant papers were read by its president, John Vance Cheney, Joaquin Miller, C. J. Woodbury and others.

—There is an earnest Universalist Church in Oakland, founded two or three years ago through the efforts of Rev. A. E. Goodenough. The society is not large but prosperous in the best sense. It has recently acquired a lot and will build a neat church edifice. It deserves well of its Universalist friends at the east.

Pacific Coast.—Rev. C. W. Wendte will visit in June, Portland and other Oregon towns, Seattle, Tacoma, Spokane Falls and other points in Washington Territory, and possibly Butte City, Montana, in the interests of the American Unitarian Association. He recently visited Santa Barbara, Los Angeles, Pasadena, Pomona, San Bernardino, Fresno and other points in the interests of our faith. They will be heard from in due time.

Paris, France.—Rev. Narcisse Cyr, of Boston, has accepted a very cordial invitation to preach and work as Minister-at-large in Paris and its suburbs, and will sail with his wife about the middle of June.

Portland, Oregon.—The parish here are rejoicing in a course of lectures by Prof. John Fiske. It is hoped he may also visit and lecture in San Francisco and Oakland.

San Diego, Cal.—Rev. W. F. McDaniel is succeeding finely. New families are coming in every Sunday, the old strength is braced up, and the growth is solid and not merely a passing excitement.

San Francisco, Cal.—Rev. Dr. Horatio Stebbins will spend the summer in Boston and vicinity, as the guest of his son, recently settled over the parish at Milton.

Santa Barbara, Cal.—A well known Boston lady wintering in Santa Barbara, was so much impressed with the preaching of Rev. A. W. Jackson that she proposes having a selection of his sermons put in print for herself and friends. The Santa Barbara parish has almost doubled in attendance during the past year. The church property also, which is in a business quarter, has quintupled in value. This assures the speedy erection of a new church and parsonage. A woman's auxiliary has recently been organized in this parish.

Springfield, Mass.—Rev. Mr. Cuckson has organized in his church a religious guild, known as "The Guild of the Good Shepherd," the object of which is to promote in its members personal piety, and to enlist all in practical works of beneficence and charity. Mr. Cuckson has prepared and published a little manual which the guild will use in its religious meetings.

South Scituate, Mass.—Rev John Tunis, the new pastor, had not when called here been ordained, though he had taught two years in the Meadville Theological School, and had preached at Quincy, Ill. perhaps three years. On May 20th he was ordained, Rev. Charles F. Russell, of Weston preaching the sermon, Prof. F. G. Peabody offering the ordaining prayer, Rev. Charles E. St. John giving the charge to the minister, and Rev. Benjamin R. Bulkley making the address to the people.

Uxbridge, Mass.—At the late annual meeting, the Frst Congregational Society, by a unanimous vote, extended a call to Rev. W. R. G. Mellen to become its pastor; and he has

accepted the same. Mr. Mellen had preached to the Society for six months, and had been very successful in harmonizing the previously divided parish. The outlook for the future is very promising.

Washington Territory.—Rev. E. M. Wheelock began his pastoral service at Spokane Falls last Sunday.

—Rev. Mr. Greer has the money nearly secured for his new church in Tacoma, and Mr. Wendte hopes to assist in the corner-stone laying in June.

Weston, Mass.—We heard, only the other day,—it was not told us by any of themselves—that at Christmas the children of our Unitarian Sunday-school, hearing that the Methodist Sunday-school was too poor to hold a festival, indeed had had none for several years, invited them to join with our Christmas festival and gave them a very happy time. (This was about the time when the Methodist papers were filled with denunciations of their Saratoga Church, for opening their doors to our National Conference.)

THE IOWA ASSOCIATION.

The spring Conference of the Iowa Association held at Humboldt, April 11–14, was an occasion of interest and profit. As usual the friends in Humboldt were most generous in hospitality. The weather was delightful. The pleasant church had a cosy look. The congregations, morning, afternoon and evening were of good size. In this matter the smaller towns usually set a good example for the larger ones. Most of the delegates evidently came intent on work, and on emphasizing the great thoughts and the common spirit. If some of the speakers were unable to omit their disintegrating hobbies it may, perhaps, be ascribed to an abounding zeal rather than to desire to introduce discord. The Post-office Mission, Lay Leaders, Sunday-schools, Unity Clubs, Church finances, more Vital Methods of Work, the Communion of the individual with the Infinite, were all dealt with in earnest papers, or addresses, or conversations. Our Conference is making good progress in substituting the light-giving conversation for the more formal and sometimes darkening debate. A morning drive over the prairies, starting at 8 o'clock, made a happy beginning to one day's work. A reception at the home of Mr. and Mrs. S. H. Taft brought all to a happy ending. O. C.

GROVE MEETING AT WEIRS, N. H.

The Tenth Annual Unitarian Grove Meeting will begin Tuesday, July 26, and close Sunday, July 31, 1887.

A hearty invitation is extended, not only to Unitarians, but to all the people. It is hoped by the committee that on this tenth year the meeting will be to a large extent a jubilee of reunion for those who have attended the former gatherings.

Besides the usual exercises, it is expected that able and prominent representatives of liberal religious views from different ecclesiastical quarters will occupy a portion of the time.

There will be greatly reduced railroad fares from all the leading points in New England. Attractive excursions are provided for, to the White Mountains and other interesting places.

Attendants at the meeting can live at excellent hotels, or, at less expense, at private houses or in cottages, or, by taking a pleasaut daily excursion by steamer or rail, can enjoy the public houses at Laconia, Lake Village, Plymouth, Centre Harbor, Wolfboro, or Long Island.

Accommodations at Weirs are more perfect than ever before, while the prices remain the same.

At the Lakeside and Winnecoete Houses, George W. Weeks, proprietor, board will be $8 00 a week, or $1 50 a day and upward, two persons occupying a room; with a single occupant, $2 00 a day, or $10 00 a week and upward.

At Hotel Weirs, D. B. Story, proprietor, the charge will be $8 00 a week and upward.

Rooms in cottages, with meals at a restaurant, can be had by addressing the Weirs Café or the Lakeside Café.

Board at the hotels should be secured by addressing the proprietors; and those who desire accommodations at private houses should write to "Unitarian Grove Meeting Committee, Weirs, N. H."

A circular with full particulars will be issued in June.

JAMES B. MORRISON, *Secretary.*
LANCASTER, N. H.

Persons wishing to get extra copies of this number of The Unitarian, for distribution, because of its containing reports of our Eastern and Western Anniversary meetings, can have the same free, by sending to this office.

WHAT IS THE BIBLE? By J. T. SUNDERLAND. Second Edition. Price, $1.00.

"We heartily recommend this little volume as an admirable rationalistic account of the organized growth of the Bible, and the authorship, chronology and character of the books of which it is composed."—*Westminster Review.*

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SELECTIONS FROM THE STANDARD Creeds of Orthodoxy. Compiled by J. T. S. Republished from the *Unitarian* of December, 1886. *A very effective Tract.* Six for 5 cents; 50 cents a hundred. Address, Office of the *Unitarian*.

THE PROBLEM OF FELLOWSHIP IN RELIGION. A Study of the Present Unitarian Situation: Its Lessons for All Denominations. In the Light of the Vote of the Western Conference at Cincinnati, and what has occurred since. By Rev. A. N. Alcott. May be obtained by sending 1 cent for postage to the office of THE UNITARIAN, Ann Arbor, Mich.

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The Unitarian Review.

Editor, JOSEPH HENRY ALLEN,
Cambridge, Mass.
MAY, - - 1887.

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Belief in God and Immortality. By Rev. Stopford A. Brooke.
Christianity the Absolute Religion. By Rev. Theodore Parker.
Is the Sermon on the Mount Ethical Only? From the London *Inquirer*.
Theism and Christianity. By Prof. John Fiske.
Why do we Cling to Christianity? By Rev. Charles A. Allen.
A New Species of Religious Liberty? By Rev. A. N. Alcott.
The Unitarian Position. From the Boston *Herald*.
The Third Party Position. By Prof. H. H. Barber.
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Our Common Christianity. By Arthur P. Stanley, Dean of Westminster.
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Spiritual Christianity. By Rev. Thomas Starr King. Reprinted from "The Pitts-Street Chapel Lectures".
Something Above Morality. By Rev. Richard Metcalf.
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